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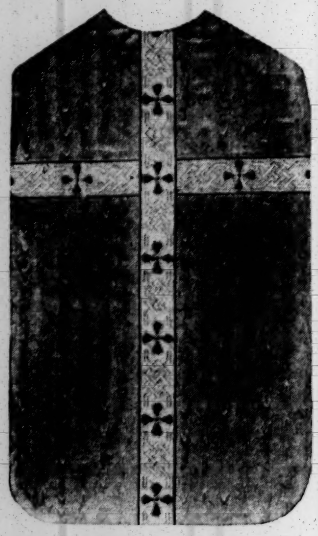

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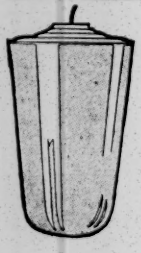

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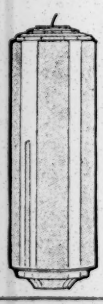

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THE
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A MEDIEVAL SAINT AND SCHOLAR.

St. Isidore of Seville: 636-1936.

LAST MAY the *Semana pro Ecclesia et Patria* of Seville, Spain, was devoted to the figure of St. Isidore, the seventh century Bishop of Seville, the thirteenth centennial of whose death was then being commemorated throughout Spain. Seville rightfully opened the series of commemoration ceremonies, for he was the most illustrious of her prelates and is usually referred to as "St. Isidore of Seville". So great is the prestige of St. Isidore's memory that even the laic authorities of the city did not fail to attend and people of every walk of life participated in the commemorative acts.

St. Isidore, in addition to being one of the Doctors of the Church and the last of the Holy Fathers of the early Church, shed luster on his age and was the indisputable teacher of medieval Europe. He is also the Doctor of the Spaniards and one of the creators of the Spanish nationality. Not only is he the most illustrious Spaniard of his century, but one of the most eminent figures the Iberian Peninsula has ever produced. He is the first Christian writer who essayed a *Summa*, or encyclopedia of human knowledge. In his books is found all the wisdom of antiquity, and it was he who preserved it and transmitted it to the Europe of the Middle Ages. St. Bede and the monks of the Irish school studied these. Before the Arabs had introduced the philosophy of Aristotle into Europe, St. Isidore had made a résumé of it in his writings.

For the training of priests he established seminaries and schools which covered all Spain. The Isidorian Rule, which he wrote

for the Monks, was the codex of the flourishing monastic life of the peninsula in those ages when the monks were both the savants and the colonizers of the country. He and his brother St. Leander, whom he succeeded as Bishop of Seville, are the two great Apostles of the Goths who settled in the peninsula. What they contributed to the Councils of Toledo served to form the national legislation which later influenced both canon and civil law.

Thirteen hundred years ago a tremendous change took place in human history. The western Roman Empire, symbolic of greatness and stability, had fallen to pieces. Its territory had been parceled out among the young and vigorous people from northern Europe. A new social and political era began.

The Catholic Church had indeed survived the wreckage of the Roman Empire, but grave problems immediately confronted her. Should the Church break completely with the classical education of pagan Rome? What were to be the relations between the Church and the government in the newly-formed states? How could the barbarians, many of whom were Catholics only in name, be strengthened in their faith? St. Isidore of Seville, the great Spanish bishop and Doctor of the Church, proposed solutions to these and similar problems and exerted thereby a profound influence not only in Spain but throughout the whole of western medieval Europe.

Many of the difficulties which the Catholic Church faces to-day are strikingly similar to those of the seventh century; for, beneath the veneer of Christianity, paganism is still active, and the teachings of the Church are being challenged in governmental circles, in family life, and in social reconstruction. It may be of interest and of significance to priests to-day to review briefly the life of St. Isidore, and to study the means that he took to make Catholic principles an integral part of the religious, social, and political structure of the medieval state.

Learning and sanctity are by no means incompatible. This fact has been shown in every age of the Church's history. Her foremost scholars have often been her greatest saints. In the ranks of these saintly scholars stands St. Isidore of Seville.

There is undisputed evidence from contemporary documents that the sanctity and scholarship of St. Isidore were recognized by his countrymen. But, as so often happens, none of them

thought of writing his biography. We are thus forced to rely for many of the details of the saint's life upon the chance remarks in his own writings or in those of his contemporaries.

According to a Spanish tradition, St. Isidore was born at Seville, probably in the year 560. He was the youngest of four children. Indicative of the Catholicity and piety of his family is the fact that not only St. Isidore, but also his older brothers, Leander and Fulgentius, and his sister, Florentina, dedicated themselves to God, and, what is perhaps unique in Church history, all of them were later canonized as saints.

The parents of St. Isidore died during his childhood. His future training was entrusted to the oldest son, St. Leander, who was then Bishop of Seville. In spite of his episcopal duties the latter did not neglect the education of his younger brother. Writing to his sister, St. Florentina, then the superior of a convent, he says, " I regard him [Isidore] as my son, and I place nothing earthly above my love for him." This personal supervision by St. Leander undoubtedly played an important part in the thorough training that St. Isidore received in the classics and theology; for St. Leander was not only an able theologian, but also a scholar, whose writings are characterized by an independence of thought and a skilful mastery of the Latin tongue that were unusual at the time. But the Rev. John O'Connor in his article in the *Catholic Encyclopedia* on St. Isidore is certainly exaggerating when he says that the saint " . . . in a remarkably short time mastered Latin, Greek, and Hebrew ". There is no evidence in St. Isidore's writings that his knowledge of Greek and Hebrew extended beyond a few of the current phrases in these languages.

What makes the splendid education that St. Isidore received all the more remarkable is that during his boyhood Spain was the battleground of the barbarian nations that had been in control of the peninsula for more than 150 years. But in 585 the Visigoths became the masters of the greater part of Spain. Their able king, Leovigild, a fanatical Arian, attempted to force this heresy upon the native Catholics of Spain. When the latter naturally refused, Leovigild gave orders for a general persecution. St. Leander, who had succeeded in converting to Catholicism Hermenegild, the king's own son, who later died as a martyr for the faith, was among the first to feel Leovigild's

wrath and had to flee from his native land. He went to Constantinople, where the bitterness of exile was sweetened by the friendship he formed with St. Gregory the Great, then the legate of Pope Pelagius II at the Byzantine Court. While the youth of St. Isidore saved him from his brother's fate, he did have to endure many annoyances from the Arian persecutors; and he tells us of a letter that he received from his exiled brother encouraging him not to fear even death for the faith.

This religious persecution ceased definitely upon the death of Leovigild in 587, and St. Leander was able to return to Spain and occupy once more the see of Seville. He quickly became an intimate frend of the new ruler of Spain, Reccared, the son of Leovigild. All the evidence points to the fact that St. Leander played an important part in the conversion of Reccared to Catholicism, as he had in that of Hermenegild, his martyred brother. As so often happened in early medieval history, the example of the king was followed by many of his people, and Arianism ceased to be a dreaded force in Spanish history. In 589 the bishops from all parts of Spain assembled at Toledo, the Visigothic capital, to take part in a national council where under the direction of St. Leander the reorganization of the Spanish Church was begun. In recognition of his distinguished services to the Church, the saintly bishop of Seville received from his friend, Pope Gregory the Great, a distinction unusual in those days, the right to wear the pallium during Mass.

Thus the work of St. Leander in Spain was of considerable magnitude in itself. However, it will always remain his chief glory, that he prepared the State and Church in his native land for the splendid work which his brother and successor in the see of Seville, St. Isidore, was to accomplish.

St. Isidore during his episcopate of thirty-six years (600-636) was, as we know from the history of the time, the counsellor of kings and the leading ecclesiastic of Spain. During these three decades he was busy with the administrative and literary labors which we shall discuss below. For the moment we shall anticipate the course of events. In the year 633 Spain witnessed its most glorious national council, the Fourth Council of Toledo. St. Isidore by reason of his seniority in the episcopate and the respect entertained for his theological knowledge directed the proceedings of this Council. In its seventy-five

canons no phase of the Church's life was left untouched. This Fourth Council of Toledo contributed much to make the Church in Spain a model of orthodoxy in religious matters, and also completed the work of reorganization that St. Leander had begun almost half a century before. Three years later St. Isidore was stricken with a fatal illness. Feeling his end approaching, he asked to be brought to his cathedral church in Seville. There, followed by multitudes of the clergy and laity (as we learn from an eye-witness), the saint was placed in the middle of the sanctuary. Two bishops gave him the penitential girdle and strewed blest ashes upon his head. Before receiving the Holy Viaticum the saint turned toward the people and clergy and asked a remembrance in their prayers, humbly adding, "May I, who am unworthy by my merits to obtain pardon from God, by your prayers receive forgiveness for my sins." A few days later, on 4 April, 636, St. Isidore died. Tradition tells us that he was laid to rest beside his brother, St. Leander, to whom he was so much indebted.

Four hundred years later, in 1062 Ferdinand I of Aragon wrested the city of Seville from the Moslem conquerors of Spain. As a perpetual memorial of this signal triumph, the pious king had the body of St. Isidore transferred from Seville to his capital at Leon, where a magnificent church was built in honor of the saint; for the people of Spain ever regarded St. Isidore as one of their most powerful patrons in heaven, aiding them in driving out the hated invaders of their country. Indicative of this is a rather unusual painting that still exists. It represents St. Isidore, clad in his episcopal robes and seated on horseback. In his right hand the saint holds an upraised sword with which he is about to strike two Saracens who crouch in terror before him.

It would be of great interest to discuss in detail the attitude of St. Isidore toward the Jews, the principles that he laid down regarding slavery, and the influence that he exerted upon the canon law of Spain; but the discussion of these subjects is absolutely impossible in an article such as this. We shall therefore content ourselves with a brief treatment of St. Isidore's teaching about the relations between the Church and State in Spain, and also his labors for the secular and religious clergy of his country.

The conversion of the Goths to Catholicism had brought about a relationship between the Church and State in Spain

that is without parallel in history. Whilst in other Catholic nations individual bishops might influence the ruler, as, for instance, the Archbishop of Rheims in France and the Archbishop of Canterbury in England, in Spain the hierarchy as a whole exerted a tremendous influence upon civil as well as ecclesiastical legislation. This is clearly evident to one who examines the canons of the national councils of the bishops at Toledo (which councils incidentally Lord Acton regarded as the earliest examples of parliamentary government). St. Isidore and others imbued with his spirit made use of their power to soften the naturally harsh laws of the Visigoths, and to make the bishops in their respective dioceses the natural and legal guardians of the poor against the oppression of the rich nobles.

This close union between Church and State was the basis of St. Isidore's political philosophy. "The State," he says, "has been established by God as the guardian of ecclesiastical discipline, so that those who will not practise virtue by the admonition of the priest may be kept from doing evil by the power of the king." As it was customary among the Goths for the people to take an oath of loyalty to the newly-elected king, St. Isidore regarded the breaking of this oath as a "sacrilege", and said, "He who violates this oath, let him be anathema, and let him have his part with Judas Iscariot."

St. Isidore held the civil power in the highest respect, but he was absolutely opposed, as the Catholic Church has ever been, to autocratic government. Thus, for example, while St. Isidore shared many of the prejudices of his countrymen against the Jews, he severely censured one of the Spanish rulers who had attempted to force them to become Catholics. The saint was wont to say, "Faith should come by persuasion, never by extortion." Had the Spanish leaders of a later date put this wise admonition into practice, many a dark page of the Inquisition and of recent weeks would never have been written. During the lifetime of the saint, the rulers succeeded in controlling the appointment of bishops. The saint regarded this as a usurpation and a "pernicious practice". At the Fourth Council of Toledo he affirmed the ancient right of the clergy and laity to choose their own bishops. St. Isidore did not fail to remind the rulers of his nation that they were not above the moral law, and that one day they would have to appear before God, even

as their humblest subject, to give an account of their conduct. But, since this responsibility to their final Judge might not weigh very heavily upon the conscience of an ambitious ruler, the saint made use of a more effective check. "The word *Rex*", he says, "is derived from *recte agere*," and he goes on to draw from this statement the inference: "Only by acting rightly does he keep the name of king; but by committing sin, the name of king is lost." Thus, as the Carlyle brothers tell us in their book *Medieval Political Theory in the West*, "St. Isidore declared that the legitimacy of the government is determined by its character, and only in so far as he [the king] promotes justice, is he to be looked upon as a real ruler at all." The saint showed that these words were not empty phrases when at the Council of Toledo in 633 it was declared that the ruler who violates the laws of justice is to be anathematized and separated from the Church of God.

One of the pressing problems which St. Isidore faced upon his elevation to the episcopate was the renewal of the religious spirit among the clergy as well as the laity of Spain. Abuses had crept into the Church. Social order had broken down, as a result of the chaos which followed the barbarian invasions. The majority of the invaders were either pagans or Arians and as a rule bitterly hostile to the native Catholics of Spain. St. Isidore clearly saw that reform must begin with the secular clergy, the natural leaders of the people. Throughout all of the saint's writings on the priestly state, he stresses the knowledge and holiness that must adorn every priest. "The priest," he says, "must be distinguished both by his learning and sanctity; for learning without a good life makes one arrogant, and a good life without learning renders one useless." In another place he is even more explicit. "Those who are known to be sinful, as well as those who are ignorant, must not be admitted to the sacerdotal ministry. The former by their conduct are a scandal to the good; the latter because of their sloth are unable to correct sinners." These principles were later translated into legislation at the Fourth Council of Toledo. Of the seventy-five canons of this council thirty are concerned directly with the attainment and preservation by the clergy of a high degree of learning and sanctity.

According to these canons, throughout the various dioceses of Spain cathedral schools for aspirants to the priesthood were to be established. While Spain may not have been the first to inaugurate these schools, the forerunners of our modern seminaries, there was no other nation of western Europe which insisted upon them so strongly. The care of the students was entrusted to a priest, noted for his learning and piety. In his scientific and theological writings, St. Isidore certainly had in mind the needs of these schools. The students had to reach a high degree of sanctity and learning before they were admitted to Holy Orders.

St. Isidore also had enacted the law whereby the Ordinary must visit annually each church of his diocese. During this visitation the bishop was to take especial care that the church be kept in good condition, and he was to punish severely any priest who was found guilty of simony or violation of clerical celibacy, which had for 300 years been obligatory upon the higher clergy of Spain. St. Isidore also obtained from the king permission to have the clerics freed from the obligation of manual labor and military service, so that " they may serve God freely and may not be hindered from their ecclesiastical duties by any temporal necessity." It is also interesting to note that, when a century later St. Chrodegang of Metz was drawing up his rule for the secular clergy who were to live in community, he refers again and again to the qualities of the ideal priest as described in the writings of St. Isidore.

Upon the conversion of the Arian invaders to Catholicism, monasticism received a powerful impetus and soon became an integral part of the Church's life. Contemporary records show us men distinguished in public life assuming the humble cowl of the monk, and parents offering their children to the service of God in the cloister. The canon law in vogue in the Spanish Church gave to the bishop direct and personal supervision over the spiritual life of the monastery. As one of the councils states, " the bishop is empowered to exhort the monks to a holy life, to place in office the abbots and other officials, and to correct violations of the rule." While St. Isidore does not seem to have been a monk himself, as some of the Spanish bishops had been, he was thoroughly familiar with the inner life of the monastery, as we may readily judge from the " Rule for Monks " which he

composed. While this rule was binding only upon the religious of the diocese of Seville, we may justly suppose that the saint's great influence caused it to be adopted by the other monasteries throughout Spain.

In this rule St. Isidore emphasizes most of all the vow of stability which bound the monk to remain for life in the monastery in which he made his profession. That poverty was also practised to a high degree may be seen from the fact that before admission the candidate had to renounce entirely all of his worldly possessions, and after his profession, as the rule stated, " whatever the monk acquires in any way, he acquires not for himself, but for the monastery ". St. Isidore also stressed the need of purity in the monastery. He warned the monks to be always occupied with prayer or manual labor and to practise moderation at table. Otherwise they could not control their rebellious passions.

But the outstanding characteristic of St. Isidore's rule is its mildness. " St. Isidore tempered the monastic life in a most becoming manner to the custom of his country," is the opinion of a contemporary. While other rules of the time, not excepting that of St. Benedict, obliged the monks to work in silence and to meditate, St. Isidore permitted the monks to sing pious hymns during their hours of toil. An even more striking innovation was the serving of meat at table on Sundays and the greater feasts of the year. At a time when corporal punishment was usually inflicted upon stubborn and disobedient monks, St. Isidore would not tolerate this practice, except in case of the younger monks. No matter what faults a religious had committed, the saint did not dismiss him from the monastery. He felt that, so long as the disobedient religious remained behind the walls of the monastery there was some hope of saving him by condign punishment, whereas, if he were sent back to the world, " he might be devoured by the mouth of the devil ". There is deep consideration for others in the almost humorous regulation that, while the monks are the ordinary bakers of the community, the bread that is served to the guests is to be baked by laymen skilled in this art. Gibbon in his *History of the Decline and Fall of the Roman Empire* was hardly exaggerating when he called the rule of St. Isidore " the mildest of the western monastic rules ".

It is as a writer, however, not as an administrator, that St. Isidore is best known. It very frequently happens that men noted for their scholarly attainments before their elevation to the episcopate become so immersed in administrative affairs that they give up writing entirely. The extant letters of St. Isidore reveal his activity in the affairs of his diocese and in the consultations which he was obliged to have with the rulers and bishops of Spain. It is then nothing short of remarkable that he found time to engage in literary undertakings that embrace practically the whole of the profane and sacred sciences. Thus he has given to us the biographies of men distinguished in the service of the Church and State, and has also left the history of the barbarian nations that had invaded Spain. Many of his works are commentaries on the Sacred Scripture. In his book *De Ecclesiasticis Officiis* there is a splendid study of the liturgy and an explanation of the origin and purpose of the various offices of the Church. His two volumes known as the *Sententiae* were the first systematic treatment of ascetic, moral and dogmatic theology, and may be called the forerunners of the Sentences of Peter Lombard. From his pen we have an apologetical work, *Adversus Judaeos,* in which he answers the objections brought by the Jews against the divinity of Christ. *De Natura Rerum* contains various treatises on physics. In the preface to this book, St. Isidore lays down the principle, which many of the churchmen of the seventh century were not ready to admit, that " the knowledge of the natural sciences is by no means useless, when studied in the light of sane and sober doctrine." His last and best-known production, the *Etymologiae,* was written in the closing years of his life, when he was suffering from the weakness inevitable in old age. His purpose in this work was to summarize and systematize all of the profane and sacred sciences. St. Isidore, however, never completed this encyclopedic work, for, as Dom Leclercq says, " it surpassed the power of human endurance ".

Our age of scientific research looks with disfavor upon anyone who writes upon a subject in which he has not specialized. It is almost inevitable that St. Isidore, who discourses with equal facility upon the intricacies of the musical art as well as upon the difficulties contained in the doctrine of Predestination, should be treated harshly by modern critics. Indeed it is not difficult

for them to point out the defects and limitations of the saint. St. Isidore was anything but an independent thinker; throughout all of his writings he is merely a copyist. What the saint wrote in the preface to his *De Natura Rerum* would have been equally true of all his works. "I have gathered together the writings of the Fathers like flowers from different meadows." But we must remember that independence in writing is but a relatively modern development, and that St. Isidore, like most medieval authors, borrowed copiously from his predecessors. And copyist though he was, Professor Laistner of Cornell University in his book, *Thought and Letters in Western Europe,* pays to him this gracious compliment: "It was assuredly no small achievement to put together a compendious encyclopedia of the arts and sciences from many sources, at a time when the larger works of earlier authors or different branches of human knowledge were accessible in few places, and when few men in any case would have been capable of studying them." We may also add that some of the writings of classical antiquity, familiar to St. Isidore, but to-day no longer extant, are partly preserved to us in the passages which the saint quotes in his books.

St. Isidore in his *Etymologiae* attempts a summary of the entire field of human knowledge. His approach to each subject is from the linguistic side—that is to say, he first gives the philological derivation, for example, of the word *rhetoric,* and of all the terms into which this science is divided. Modern scholars have justly censured such a non-scientific method of study, which opens the way to arbitrary conclusions. To give but one example. St. Isidore gravely informs us that, because "the surface of water is always equal (*aequalis*), the name *aqua* has been given to it". His reason for treating each subject in this manner was, as he tells us, that "when you have seen the origin of the word, you recognize its value more easily". Besides, the saint did not stop at a mere linguistic study, but gathered together all the available material on each subject and showed its position in a liberal education.

These literary faults of St. Isidore should not blind us to his merits. His age witnessed the definite dissolution of the western Roman Empire, and the genesis of the modern European states. With the coming of the untutored barbarians, an intellectual

decline had set in. St. Gregory of Tours, a contemporary of St. Isidore, lamented this fact in the preface to his *Historia Francorum:* "Woe to our times, when the study of letters is dying out amongst us." St. Isidore realized that this state of affairs, if allowed to continue unchecked, would prove of incalculable harm to the Church, for "ignorance", he tells us, "nourishes vices and is the mother of all errors." Consequently his mission in life, the motive of all his literary activities, as we learn from his friend, St. Braulio, was "to restore the monuments of the ancients, lest we lapse into barbarism". St. Isidore did not share the enthusiasm of the humanists of the Renaissance for classical studies, but he did realize the value of these studies. More than any of his contemporaries he preserved and passed on to the new nations of Europe the literary culture of Rome, its most signal contribution to the history of civilization.

St. Isidore also gave the impress of his own personality to the vast material which he had assembled. He possessed a positive genius for order and logical arrangement. The saint made no pretence at elegance of style. He wrote in simple language that was especially adapted to the peoples of the West, who were being instructed in the rudiments of knowledge. Finally, St. Isidore possessed the ability which few enjoy, of giving clear, correct, and concise definitions. John of Salisbury, noted English scholar of the twelfth century, had all his pupils learn by heart the definitions of St. Isidore. Gratian in his famous *Decretum* embodied many of the saint's definitions. As an instance of St. Isidore's skill, we may cite his oft-quoted definition of what the law should be. "The law should be honest, just, possible, according to the nature and custom of the country, suited to the time and place, useful and also clear, lest anyone by its obscurity should be deceived, written not for the benefit of any individual, but for the common good of the citizens."

St. Isidore by his personal efforts and especially by his writings exercised a profound influence upon the intellectual life of his native land. Two of the best-known writers of his time were St. Braulio, his friend, and St. Ildefonsus, his pupil. St. Isidore even inspired King Sisebut of Spain to write the life of a saint at a time when, Lord Acton says, "Europe lay under the grasp of masters the ablest of whom could not write their

names". After the saint's death, and until the conquest of Spain by the Arabs in the following century, the Isidorean tradition of scholarship still continued, so that it has been said, "In virtue and science the Spanish episcopate outshone that of the rest of Europe."

The influence and fame of St. Isidore, however, did not stop at the frontiers of Spain. In our day Professor Beeson of the University of Chicago made a special study of the extant copies of the saint's writings that were made outside of Spain. His conclusion is quite interesting. "The number of the manuscripts of Isidore's works probably surpassed that of any other text except the Bible." The most popular of the saint's writings was the *Etymologiae*. This work played an important part not only in the education that was offered in the monastic and cathedral schools of the times, but also in the revival of learning in France under the great Emperor Charlemagne. Deservedly then has St. Isidore won the title, "The Schoolmaster of the Middle Ages".

How well these copies of St. Isidore's works were used may be seen from the authors whose books are filled with citations from the writings of the saint. "There is," says Beeson, "scarcely a medieval work of any extent that does not show an acquaintance with Isidore's writings". To mention but a few of these authors. In England we have Aelfric, Aldhelm, and Venerable Bede. In France there are Rhabanus Maurus, St. Chrodegang of Metz and Alcuin. These men not only quote extensively from the saint, but often model their literary productions upon those of St. Isidore.

During the whole of the Middle Ages the name of St. Isidore was held in the highest esteem. He was usually ranked next to the four great Doctors of the western Church, Ambrose, Augustine, Jerome, and Gregory the Great. Van Hove in his *Prolegomena* to the code of canon law tells us that "the importance of the saint in legal science is evident from the fact that the collections of the councils and the decrees of the Roman Pontiffs, as well as the Pseudo-Isidorean decretals, were falsely attributed to him." During the bitter Investiture Struggle of the eleventh century, which centered about the power of the emperor in the appointment of bishops, we find both the partisans of Pope Gregory VII, as well as those of Henry IV of

Germany, making long extracts from the writings and letters of St. Isidore in order to justify their claims.

Less than twenty years after his death, the bishops of Spain referred to St. Isidore as " the extraordinary doctor, the latest ornament of the Catholic Church, the most learned man of the latter ages, always to be spoken of with reverence." There are few students of history or literature to-day who would not regard these words as highly exaggerated. But all will probably agree that St. Isidore, despite his defects and limitations, deserves an honorable place among the saintly scholars of the Catholic Church.

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SHALL THE LAITY OFFER THEIR MASSES OR THEIR COMMUNIONS?

ONE OF THE MAJOR ACHIEVEMENTS of our religious life of the twentieth century has been the increase in the number of the laity who receive Holy Communion. Crowded altar rails are now to be taken for granted at the early Masses on Sundays. It is not uncommon then to see two priests distributing Communion; and sometimes they begin immediately after the Consecration, so that the church may be emptied in time for the following Masses.

This increase is proof that the exhortations of Pope Pius X did not go unheeded. Perhaps the sight of the little ones at the rail had something to do with the growing desire of the adults to accompany their children. Whatever be the reason, it has been remarked that the phenomenon soon became a topic of clerical conversation. Father John reported to Father Tim his record for Christmas or Easter, or for the entire year. And it may be that these mutual discussions had some influence in spurring other priests to induce the laity to advance toward the rail.

It would, perhaps, be impossible to classify the types of appeal that were employed by priests and teachers. The fact is that the laity responded. And, as frequent Communion became more general, it is to be expected that the laity would build up in their own minds an aim or a purpose in going to Communion. If they might go for a specific intention, so much the stronger the incentive for going. Clearly conceived goals are in themselves an advantage.

This article deals with a purpose which the laity seem, more and more, to be proposing to themselves as they go to Communion. Such a purpose may not be universal, but it is widespread. And since priests need be concerned with the doctrinal notions of the people, it appears urgent that attention be called to certain incongruities in the practice of frequent Communion. It is well to check ourselves from time to time, to determine whether or not we are permitting a good practice to veer from the intentions of those who first lent impetus to it. What is clear in our own minds may not be so evident to those who sit in the pews.

Before me are some clippings from Catholic papers which state that on this or that occasion the Sodality, the Holy Name Society or the parish as a whole " offered up their Communion as a spiritual bouquet " for this or that person. And I recall that on Mother's Day of last May many a layman spoke eloquently of the practice of offering Communion for his mother, living or dead. One may easily surmise how, on that day, in the minds of thousands, the thought of offering Communion outranked in their own estimation their assistance at Mass. Further to convince myself of the intention behind the word, *offer,* I asked a college graduate if he ever offered his Communions for any special intention. He had no hesitation in replying in the affirmative. Then I inquired whether he meant offering the Body and Blood of Christ which he had received; again the answer was in the affirmative.

There is another aspect of this question which is important. An examination of the attitude of the rank and file of our people brings to light the fact that the tabernacle has acquired a prestige over the altar. Ask the average person which is more important *in se,* the tabernacle or the altar. Ordinarily the choice will be for the tabernacle. The point I wish to make is that sacrificial-mindedness has been dimmed and in the minds of many people the church is a place for the Real Presence. Communion has become a separate thing from the Mass. Communion has become an end in itself. In fact often it is the most important end of attendance at church services. Not infrequently one hears the argument advanced that Communion should be received at the beginning of Mass in order that the individual might have an opportunity to make an adequate thanksgiving. A few years ago two religious were vacationing near a lake. Although they had the entire day to themselves, they were quite indignant when they were not permitted to receive before Mass. The mystery in this case is not only in the Mass but in the view they took of the Mass.

The leaders of the liturgical movement have called our attention to the disproportions in such a situation. An article which appeared last autumn in *Orate Fratres* [1] caused no little com-

[1] *Anon.,* " Offering Holy Communion for Others ", IX (Oct. 5, 1935), 512-515. Cf. also a splendid article which deserved much more attention than it received: " Back to the Sacrament of Sacrifice," by the Rev. Richard Power, ECCL. REVIEW, Nov., 1930, pp. 449-463.

ment. It brought to a focus what here and there instructed laymen were already discussing, namely, the propriety of using the word *offer*, in connexion with Communion. It should be worth while, therefore, to see what the theologians have to tell us in regard to the doctrinal implications behind that word *offer*. Such a search will necessitate some review of the Holy Eucharist in general.

In Tanquerey the Holy Eucharist is divided into three sections, in this order: *De mysterio praesentiae realis; De sacramento Eucharistiae; De sacrificio Missae.* On the other hand, in a more recent work, *The Mystery of Faith and Human Opinion*, by Fr. De La Taille, the first thought to meet the mind is the duty of man to surrender himself to divine goodness. In Tanquerey the notion of sacrifice comes last. While De La Taille's work is not a manual of Theology, the contrast in approach to that found in Tanquerey is striking. I do not know the intention which either author had in mind in the arrangement of his treatise.

I am wondering if such an arrangement as that employed by De La Taille is a hint that in our day we need first to lay emphasis on the obligation of man to *give* to God, to render to Him that which is His due. In the bygone ages of faith, or in any rightly-ordered life, when the concept of the universe as God-centered was, or is, taken for granted, there would be less necessity for insistence on God's right to all of life. However, the modern denial of the rights of God, the dethronement of Theology as the queen of sciences, and the substitution of man as the center of life, as the measure of all things, requires a different approach from that of the day when the sacrificial aspect of the Holy Eucharist might be shifted to the last place.

There is some disagreement concerning how much value should be attached to what we have learned about the nature of sacrifice as it was employed among pagans.[2] This much, however, seems to be true, namely, the notion of sacrificial obligation is in need of renewed emphasis in our day. Disagreement on the origin of the idea of sacrifice, or on its nature, need not detain us in this article. All theologians agree on the primacy of the obligation in: "Thou shalt love the Lord

[2] Dom Anscar Vonier, *A Key to the Doctrine of the Eucharist;* Benziger, New York, 1925, pp. 159-160.

thy God." Worship of God is a moral obligation. In lay estimation of the sacrament of the Holy Eucharist the function of the Mass must not be permitted to become secondary. The laity need to be continually instructed on the duty of placing God first in life, of giving Him credit for modern achievements, and in granting Him recognition for what we have received from Him.

Since the treatment of the Holy Eucharist has been divided into sacrament and sacrifice, and since there is some danger that the people may lose the connexion of Communion with the Mass, it may be well to state the position of St. Thomas on the Eucharist as a sacrament. Commentators have often remarked on the sparse treatment allotted to the idea of sacrifice by St. Thomas. It is necessary, however, first to appreciate the rôle of the sacraments according to the mind of the prince of theologians. Abbot Vonier goes to great pains to make this rôle clear to us. He insists that the separation of the notion of sacrifice from sacrament is alien to the sacramental system propounded by the master of the schools. The key lies in an understanding of the word *sacrament,* which connotes a sacred thing, given to man to enable him to approach God. Hence, sacramental theology provides St. Thomas with an approach to the mystery of the Mass. " A grace represents the interests of God as well as the interests of man; it implies the glory of God as well as the salvation of man. We may propound it as a general maxim in the doctrine of grace that man's profit and God's glory are the twofold aspects of one and the same thing, grace. . . . Sacraments consequently represent the Cross in the double aspect of atonement for sin and of worship of God. . . The sacrament, remaining a sacrament, may be worship as much as sanctification; in fact, it is more truly a sacrament through worship of God than through the sanctification of man." [3]

The Holy Eucharist, according to St. Thomas, therefore, is one sacrament, a unified thing in itself. It is not a sacrament and a sacrifice, but " this sacrament is sacrament and sacrifice." [4] Consequently, sacrifice is part of the sacrament. There are not two separate realities, but two aspects of the one

[3] *Ibid.*, 45-47.
[4] *Ibid.*, 83.

sacrament. The sacrament is celebrated at Mass, and to receive the Body and Blood is a natural accompaniment of the sacrament.[5]

There are interesting historical parallels for the shift in popular estimation from sacrifice to what is commonly called sacrament, and much has been written on the historical reason for the separation of sacrament and sacrifice. While questions of history are important, we need not at present go deeply into them. The sole point that concerns us now is this note of unity in any consideration of the Eucharist. The prevalence of the custom of offering Communions as spiritual bouquets would seem to argue that preachers and teachers have not made the laity conscious of the duty of preserving a unified view toward Mass and Communion. "There ought not be too in classical Christianity a real division of spiritual attitude between Mass and Communion. Suppose, *per impossibile* that there were an extreme multiplicity of private Communions by the faithful, on the one hand, and an ever dwindling attendance at the sacrifice of the Mass on the other hand, it would indeed be the greatest spiritual disorder."[6] There would then be a misconception of the rôle of the sacrament; there would be confusion as to the ideal of the sacrificial rite. Many writers have pointed out, what should be obvious to all, that the very arrangement of the Mass itself, the idea of a sacrifice-banquet, the plan of offering before receiving, the placing of the whole in a unified setting, shows the mind of the Church on the matter. The Church does, indeed, permit the reception of Communion before Mass; but the aim and purpose of the Mass shows that either inversion of parts, or separation of one from the other, is by way of exception.

Whilst it has been held that the word *offerre* may not be applied technically to the word *sacrificium*, since it is limited to a gift that is not connected with a sacrifice,[7] the weight of evidence is with those who maintain that *offerre* is properly employed only in regard to a sacrifice.[8] Hence the use of the

[5] *Ibid.*, 77. [6] *Ibid.*, 251.

[7] N. Gihr. *The Holy Sacrifice of the Mass*, fourth ed.; Herder, St. Louis, 1902, pp. 27-28.

[8] J. Kamp, *The Liturgical Sacrifice of the New Law*, tr. by L. F. Miller, second ed.; Herder, St. Louis, 1927, pp. 72-78; M. De La Taille, *The Mystery of Faith and Human Opinion Contrasted and Defined*; Longmans, Green, New York, 1930, pp. 349-379.

word *offer* should be restricted to the Mass. (Distinctions will be noted later.) Influenced, no doubt, by St. Thomas, the Catechism of the Council of Trent, after giving the two reasons for the institution of the Eucharist, connects *sacrificium* and *offerre* thus: *Omnis vero sacrificii vis in eo est, ut offeratur.*[9] And St. Thomas himself is very specific: "Receiving is of the very nature of the sacrament, but offering belongs to the nature of sacrifice."[10] It is patent, then, that if we wish to maintain exact theological meanings we should have a care about the significance of words that may become sanctioned through the lapse of time. Priests are very well aware of the theological use of the word *offer;* but the question is: Do the laity have a correct understanding of the term? Would we not be at fault if we permitted the word to become commonly employed when speaking of Communion?

As to *what* may be offered, there should be no necessity for laboring the obvious, namely, that the Mass, which is a sacrifice, a gift, is what we should offer to God for ourselves or for our friends. Such a statement, of course, brings us to the question of *offering* Communion. As has been suggested, the first caution to be observed is to see Communion as an outcome of a previous act. Communion may not be singled out as the whole of the sacrament. That is why Vonier is so insistent on the Thomistic view that the Holy Eucharist is one sacrament. He continually repeats these principles of St. Thomas: "Communion is held by him to be something that follows upon a sacramental act which is already complete, I mean the Communion of the faithful, as distinguished from the Communion of the priest. . . The use of the sacrament follows the sacrament. . . The whole phraseology of St. Thomas forbids our confining the sacramental character of the Eucharist exclusively to the *sumptio.*"[11]

The modern writers, in their effort to keep Communion in its intended setting, call it the sacrificial repast. The sacrament-sacrifice is followed by the sacrament-food. It is God's return

[9] *Catechismus de decreto Concilii Tridentini ad Parochos. De Eucharistiae Sacramento,* no. 65.

[10] *Summa* III, Q. 79, art. 7, ad 3. (English Translation by the English Dominicans.)

[11] Vonier, *op. cit.,* 81-83.

gift. The historical antecedents of the Holy Eucharist and the circumstances of its institution require that Communion ordinarily be understood by the laity as a participation in something that has already been offered to God. (Even when received as Viaticum it harks back to the Cross and the Mass.) Man must first look to God, worship God through a sacrifice, atone for his sins, become acceptable to God; and then man is the guest of God at the sacrificial meal. The secret prayer of the ninth Sunday after Pentecost states: " For as often as this saving victim is offered up, so often is our Redeemer's work made to avail in our behalf." The merits of Calvary are, of course, applied through the Mass. In the Mass the one who has participated in the sacrifice partakes of the gift that has been offered. The meal belongs to the sacrifice. One aim of the sacrificial action is union with God; and this union is cemented by consuming the divine food.[12] De La Taille puts it in this manner: " Symbol of the death of Christ, the Eucharist is also a sign, foretokening our glorious resurrection, and indicating our union with Him as well as the union of the faithful among themselves in the Church: for this reason the Eucharist is a sacrament. Meant for the refection of the faithful after its oblation to God, the Eucharist possesses this quality—belonging, as we saw, to whatever is served upon the table of sacrifice—of signifying the beatitude of the future life, the sanctity of the present life, and the unity of the divine family. It accomplishes this in an eminent manner, by representing and effecting the incorporation of the members in Christ, Head of the ecclesiastical Body whose integration shall be completed in heaven." [13]

Stress on the fact that Communion is *food from an altar* not only helps to preserve the unity of the sacrament and to keep the people sacrificially minded, but it should help to correct the tendency toward individualism in religion. The laity need to be made conscious of the bond of unity that ought to pervade the members of the Mystical Body. Looking toward God, Communion is food for our life with Him; its reception increases the capacity of the receiver to understand, enjoy, appreciate the very life of God when he is ushered into the divine presence. Its value arises in the worth of the Victim that has

[12] Kramp-Miller, *op. cit.*, 159-160.

[13] De La Taille, *op. cit.*, 25-26.

just been presented to the Father. It is a pledge that the Gift has been acceptable to God; the joy of receiving it is based on the idea of eternal union with that Victim. Since it is a pledge of a union, of a glorious resurrection, it should be regarded as something personal and sacred. And yet, as regards one's neighbor, since the Victim was offered collectively, the return-gift should likewise cement the union between the members because they are bound together in God. The advantage of standing perfect in union with God and of arousing charity toward one's neighbor should be depicted often as the desirable goal for receiving Communion.

In the light of the preceding remarks we should further explain to the laity that technically they may not offer their Communions for other persons. Anything that is intended to unite the individual and the group to God is too personal, too intimate to be transferred to another. Personal gifts should not be deeded away. Recalling the importance of sacramental signification, we see that the divine food profits only the one receiving it. Natural food cannot be eaten for anyone else; its nourishing power cannot be transferred immediately. And there is the further consideration that, unlike natural food, Communion is not transmuted into the substance of the individual so much as the individual is elevated to the divine. As St. Augustine says: " Thou shalt be changed into Me." [14]

As with the other sacraments, the grace conferred, *ex opere operato,* is for the recipient exclusively. Grace does not subsist in itself; it is an accidental having existence in the soul; it transforms the soul of the recipient. St. Thomas has a special Article in which he discusses the idea whether the Eucharist benefits others besides the recipients. The objection posed by St. Thomas is that the Eucharist cannot benefit others. His answer is: " Receiving is of the very nature of the sacrament, but offering belongs to the nature of sacrifice; consequently, when one or even several receive the Body of Christ, no help accrues to others." [15] So, the sacrament does, indeed, benefit others, but it is by way of the Mass rather than by way of Communion. In his treatment of the sacrament of Penance, and replying to the objection that one cannot make penitential

[14] *Confessions,* Bk. VII, Chap. X.

[15] *Summa,* III, Q. 79, art. 7, ad 3.

satisfaction for another, St. Thomas adds: "nor can one man receive a sacrament instead of another, since in a sacrament grace is given to the recipient, not to another." [16] Again, a third time, Thomas touches upon this question of offering a sacrament for another when he comes to the Holy Eucharist in his commentary on the Gospel of St. John. The background of his statement is a consideration of the utility of the Eucharist, which, it must be remembered, is both sacrifice and sacrament. It differs from the other sacraments in having a universal effect; it reaches out to the whole Church, both the living and the dead. Not only does the priest himself obtain the effect, but also those for whom he prays in the immolation of this sacrament. The concluding remarks of Thomas are as follows: "On the other hand, if a layman receives this sacrament, it does not profit others as far as the *ex opere operato,* in as much as it is considered a receiving, although from the intention of the one doing and receiving it may be shared with all to whom he directs his intention. From which it is clear that the laity who receive the Eucharist for those who are in purgatory, err." [17]

The gist of this quotation shows that the Body and Blood of our Lord may not be offered for others in Communion. But the quotation brings in a distinction which may be used when instructing the faithful on what may and may not be offered in Holy Communion. The grace proper to the sacrament is for the individual himself; it may not be transferred. The Body and Blood of Christ is God's return gift, which the one receiving must treasure for himself. However, the act of going to Communion is an act of religion; it is an act of faith in Christ. The merits of the act of going, the prayers, the aspirations that are said and other meritorious acts aside from what is received may be transferred. It belongs to priests to make this distinction clear, for the probability is that in offering their Communions, the majority of the laity think of receiving Christ for others.

It seems to the present writer, however, that something more than the making of a distinction is required. May we not be forced to admit that the laity acquired the practice of offering their Communions partly because we permitted the notion of

[16] *Summa,* III, *Suppl.* Q. 13, art. 2, ad 2.

[17] *Comment Sup. Joan. Cap.* VI, *Lectio* VI No. 7.

sacrifice, and with it the meaning of the Mass, to fall into oblivion? It is natural that the people should wish to *do* something in church; they desire to be participants. The obligation of worship is a divine law, and a moral obligation. In our failure to explain how Church law, " Festis de praecepto diebus Missa audienda est," is but an application to a particular time and place of the divine law of worship, the people have become vague on the idea that sacrifice, which is worship and a giving to God, is man's primary obligation. Despite the good work done through the liturgical movement, the great bulk of the people are unaware that in the Mass they have the highest form of *offering*. The laity have felt that they are inactive members at Mass, that they have no share in the action which is taking place on the altar. It may be that the phrase *hearing Mass* has not helped any in preserving the idea of participating in the Mass. Historically, the people lost interest in the Mass when they ceased to bring their oblations. And to-day, it is very likely that only a small minority ever have the intention of giving bread and wine as symbols of the interior offering of their hearts. The majority do not visualize the fact that the change in these natural gifts enables them to offer a Divine Victim to their Father.

As the goal of the Mass is unknown to the majority, it is indeed difficult for them to have the intention of participating. But, by going to Communion the laity have a consciousness of *doing* something, of participating. They are generous; the very use of the phrase *offer Communion* shows a willingness to give what they can. It is, then, to be expected that they would think of giving their Communions to their friends, their relatives, and perhaps to God. The remedy, therefore, is better instruction on how they may participate in the action of the altar, and what they are supposed to offer therefrom. Furthermore, the idea of offering through eating has some bad historical connexions. One of the canons of the Council of Trent was worded thus: " Si quis dixerit, in Missa non offerri Deo verum et proprium sacrificium, aut quod offerri non sit aliud, quam nobis Christum ad manducandum dari: *A. S.*[18]

[18] Tanquerey, *Synopsis Theologiae Dogmaticae Specialis*, III, *ed. quarta decima*; Benziger, New York, 1914, p. 344.

Any attempt to bring the Mass back to its proper place in Catholic consciousness does not imply a lessening of the efforts for frequent Communion. It looks merely to due proportion. The Church does, of course, seek the good of souls in her solicitude for God's honor. And one hesitates to disturb the noble practice of those of the laity who, on their way to work in the morning, have only a few minutes to spare, and who use these few minutes to step into the church and receive Communion which may be distributed before Mass. But the Church in her leniency also uses such words as *caute*. First things must be kept first. And what may be permitted only through justifiable reasons also implies that there be instruction on what is really the ideal. If some have time only for the receiving, they should know that a receiving implies a previous giving. If they were conscious of their privilege, as members of the Mystical Body, of participating in the transfer of a divine Gift to God, they would more readily retain the word *offer* for the Mass. There is need, then, for instruction on the manner of participating in the Mass and on the relation of Mass to Communion. And the joy of union will then accompany them as they depart from the church.

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THE LEONINE ENCYCLICAL ON CHRISTIAN PUBLIC LAW.

Immortale Dei.

THE FORTIETH ANNIVERSARY of Leo XIII's immortal letter "On the Condition of the Working Man" (*Rerum Novarum*) was fittingly commemorated in 1931 by the issuance of the equally magisterial document of Pius XI entitled *Quadragesimo Anno,* in which our present great Pontiff clarified and amplified the teaching of Leo, and applied it more exactly to the changed economic *milieu* of our day.

The year 1935 (1 November) marked the fiftieth anniversary of another great encyclical Letter[1] written by the same illustrious Pontiff, Leo XIII, *Immortale Dei,* in which he expounded exhaustively the notion of the Christian State, and its relationship with religion and the divinely instituted Church. It seems peculiarly appropriate at the present time to review the contents of this truly admirable papal message, which has been rightly styled a summary treatise on Christian Public Law. By celebrating this anniversary, not merely shall we thereby honor this classic papal letter itself, but we shall refresh our minds with knowledge drawn from the very fountain head of Christian truth, upon a subject which is frequently misunderstood, and misrepresented, and often but vaguely conceived and inaccurately expressed, even by well-meaning writers and publicists.

For these reasons, therefore, it seems eminently worth while to resume in a simple forthright manner the contents of the Immortale Dei, and to rely—as the great Leo XIII so often expressed his implicit reliance—upon the inherent force and power of the truth it proclaims to produce its natural effect of conviction and certitude upon the mind, especially upon Catholic minds, and through them as a leaven upon unenlightened and prejudiced non-Catholic intellects.

I

Introduction to the Subject-Matter of the Encyclical.

The Letter opens with a felicitous reflexion drawn from the matter to be treated. "The Church, which is the immortal work of our merciful God, by its nature looks to the salvation

[1] Cf. *Acta Leonis XIII,* vol. V. p. 118, *Immortale Dei.* Cf. *The Great Encyclicals of Leo XIII* in Fr. Wynne's S.J., translation. Also *The State and the Church* by Ryan-Millar. Also *American Catholic Quarterly Review,* vol. IX, p. 76.

of souls and the happiness to be attained by men in heaven. Nevertheless, it produces at the same time many blessings even of a purely earthly kind; indeed, these could hardly be greater or more numerous, even if the Church had been founded expressly and principally for the purpose of advancing and protecting men's earthly interests." These words were intended to incline our minds and hearts to a favorable reception of the teachings of the Church. They remind us that the Church's concern for the supernatural good of man offers no obstacle to his contentment and comfort in this life, but on the contrary contributes largely toward it. For the Church's teaching shows that the insatiable hunger of the human heart after peace and contentment will not be frustrated, nor will it be constrained within the limits of merely earthly pleasures, but through the divine mission of the Church this craving will be sublimated and raised to the plane of heavenly and eternal joys.

" It is an undeniable fact," the Encyclical notes, " that wherever the Church has been established, she has changed the face of human society; the manners of the people have been enriched with virtues previously unknown and given a new grace and distinction. The many peoples that have accepted her teaching down through the ages, have been brought to high perfection in all the virtues, but especially in the practice of meekness, of consideration for others, of justice and in the achievement of glorious deeds." History and an unbroken tradition bear unbiased witness to the truth of this statement; it is confirmed by the countless splendid works accomplished under the ægis of the Church; and further illustrated in the progress of the arts and sciences. But to some it may seem that Leo XIII claimed too much, when he said that the Church introduced " virtues previously unknown " to mankind. Of this, however, there can be no question. Before the coming of Christ the nations of the world were wrapt in the noxious mists of paganism, with its idolatry and immorality; they knew nothing of the excellence of humility, of the force and strength of meekness, of the sublimity of chastity, of the preëminence and grandeur of charity. These virtues were given to the nations by Christ and His Church. For this reason it may be truly said that the Church, with her divinely revealed doctrines and her treasury

of supernatural graces, has contributed largely even to the merely secular progress and enlightenment of the world.

Nevertheless, there has never been a time when the enemies of Christianity have not denied categorically that the Church conferred any genuine benefit upon civil society. In fact the charge has frequently been made that the Church is opposed to the rightful aims of civil society and its government. This calumny is not modern, nor is it new; it is as old as Christianity itself. It is in fact outmoded and worn threadbare. Time and again it has cropped up during the last nineteen centuries; and as often as it appeared, it has been overwhelmingly refuted by the words of eloquent apologists, as well as by the facts of history, so that all the force of the charge is spent. Yet, from time to time—such is the character of prejudice and error—this lifeless corpse is resurrected from its grave, and for a brief space it parades its noisome corruption before men. In the early youth of the Church this odious calumny " nerved the genius and sharpened the pen of Augustine "—notably in the treatise on The City of God—to indite what has remained down through the ages its most perfect refutation. The consummate genius of Augustine sets forth so luminously the precious contribution of Christian wisdom to the public weal that he has for all time removed the ground from under such unjust impeachments of the fair name and character of the Church.

Upon the ruins of the ancient pagan empire arose the empire of the Christians. The ancient city of Rome, after suffering many conquests over a long period of years, at last crumbled into ruins; but a new Rome arose, more glorious than the old, a Rome that might much more appropriately be saluted as " the light of the world, and the salvation of its peoples," [2] a Rome that " has no peer, and is second to none ".[3]

Civil society was then organized and established upon the precepts of the Gospel and that happy condition continued down to the sixteenth century. At that tragic juncture [4] in the affairs of men and nations, the impious and distructive doctrines of the so-called Reformation were loosed upon Europe, and for the first time voices began to clamor for a kind of civil govern-

[2] Cicero, IV, *Catil.*, 6.

[3] Martial, *Epigramm.*, 12. 8.

[4] Cf. Encyclical *Diuturnum* in *Acta Leonis XIII*, 20 June, 1881, p. 219, vol. I.

ment not sanctioned by the Catholic Church. We know only too well the disastrous consequences that flowed from that first lamentable divorce of the State from the Church. A new jurisprudence, a new type of civil constitution, and new laws then came into being. Hailed as the latest findings of science, these new ideas were dangled before the eyes of a troubled people, promising them full and untrammelled liberty, absolute contentment, and boundless material blessings. The effect of these innovations, however, has been the very opposite to all this: they have destroyed the true foundations of society, and planted the seeds of monstrous evils which have only germinated in the succeeding centuries. From the teachings of this false liberalism, with its new conception of law, have been spawned "Socialism" and "Communism", and in our day that horrid monstrosity "Bolshevism", all possessing one thing in common: they are founded on social atheism, on the complete divorce of the State and all its interests from God and the eternal law.

Although many attempts have been made to do so, no more excellent way of organizing and governing the State has ever been devised than that which is founded on the teachings of the Gospel. The whole purpose of *Immortale Dei*, therefore, is to expound the true nature of the civil and the ecclesiastical polity, and to define their respective spheres of action, and the juridical relations that should obtain between them. These principles which should govern the fields both of thought and of action are fully developed in the Letter, and they remain as unchanged as the Church herself, while the method and the technique of reducing them to practice must be adapted to circumstances of time and place.

II

The Christian Constitution of the State.

The principle of cohesion in human society, the hinge upon which its balanced action turns, is the right to rule—authority.[5] Without authority no group of men, no combination of forces, can be held to a definite and concerted purpose for long. St. Thomas's words on this subject in the *De Regimine Principum* are apposite; indeed they are classic, for they sum up with that

[5] *De Regimine Principum*, L. I, c. i.; also *Diuturnum*, pp. 211 and 213.

incomparable clarity and simplicity, which is the property of the Angelic Doctor, the whole argument for the necessity of civil power. "If," he says, "it is natural for men to live in society with others, then there must be a principle among them, to govern the society or group. For when a number of men live together, each one naturally tends to seek his own selfish good. Thus the group as a whole will have widely divergent views on everything under the sun, unless there be some power within it, charged with the common interests of the group. In this regard society resembles the body of a man or an animal, which would fall asunder if there were no general, all-pervading governing principle in it, to provide for the common good of all the members. That is what Solomon meant when he said (Prov. 11:14): 'Where there is no governor, the people shall fall.' Common sense tells us that this is true. For what is proper to a part, and what is common to all the parts of a thing, constitute two very different objects. What is proper to a part differentiates it from the other parts; but what is common to all, binds them together into unity. Now effects radically different require distinct causes. Hence in addition to the principle which inclines each part to seek its own perfection and well-being, there must be another, to direct all the parts in the interest of the whole. Therefore, in all things possessing unity, there must be someone or something to effectuate that unity . . . that is the reason why in a group of men, there must be a governing principle—to introduce and maintain the element of unity."

Civil society has its origin in nature, and this implies that it comes ultimately from God, who is the author of nature. This principle defining the origin of civil society is established at length in the Encyclical.[6] For man is only corresponding to an urge of his rational nature when he sets up the bond of civil society. His natural instinct moves him to live in society in communion with others; alone he cannot provide himself with the necessities of life, nor procure the means of developing his mental and moral capacities. Thus it is easily inferred that according to the divine will and plan a man should live his life in the company and companionship of his fellows, for it is only

[6] Cf. Encyclical *Diuturnum* in *Acta Leonis XIII*, vol. I, p. 211; also Marcello, *Moralis Philosophia*, vol. III, p. 420.

in such a relationship that his multiple needs, physical and spiritual, can be adequately supplied.

In consequence of this teaching, which is so clear and logical, it follows that civil authority too has its origin in God. This very important corollary is thus stated and established in the Encyclical: "God alone is the true Sovereign and Lord of the world. All things without exception are subject to His will, and must serve Him. Whoever, therefore, possesses the rightful power to govern, has received that power from one sole source, and that is from God, the Sovereign Ruler of All." [7] "There is no power but from God." (Romans, 13:1).

From this doctrine of the Church—and it is the only true one,—concerning the origin of civil authority, there flow many far-reaching benefits for the entire State, both for rulers and for subjects. Those who possess authority, become in the words of St. Paul "the ministers of God" (Rom. 13:3-4) whilst at the other term of the relationship, those who obey, submit themselves not to a mere human power, but to the authority of God. This noble teaching further implies that men are by nature equal and free—in fact that they are brothers; and that no man is endowed by nature with the right to rule his fellows, or to impose upon them obligations binding in conscience. For moral obligation of its nature springs from the divine authority alone, and there can be no moral fault where there is no transgression of the divine law.

This doctrine brings incalculable blessings and advantages to society and the State. It will be illuminating and instructive to consider the chief of these.

In the first place, whatever be the form of government—monarchic, aristocratic, or democratic—the rulers must in every case look for guidance to God as to the sovereign Lord of the world. "They must make His rule their model in the administration of the affairs of the State, and they should at least dimly mirror in their own governments the rule and sway of Divine Providence over the human race." This means in practice that every civil government should rule according to the principles of justice, not as a master rules servants or slaves, but as a father governs his children; for God's rule, which is its model

[7] Ency. *Diuturnum;* also Pius X, "Notre Charge", 2 Aug. 1910; also *De Regimine Principum,* L. III, c. 1-3; also Suarez, *De Legibus,* L. III, c. III, n. 3.

and exemplar, is absolutely just, and is always tempered with fatherly kindness. Besides, it is certainly true, as the Encyclical states, that those "who govern others, possess authority for only one reason and that is to provide for the general welfare of the people." If they rule unjustly or harshly or arrogantly, if they do not consult the best interests of the people, the Almighty will one day demand of them an account of their stewardship, and this accounting will be the more strict and rigorous in proportion to the sacredness of their office and the eminence of their dignity. "The mighty shall be mightily tormented" (Wisd. 6:7). This corresponds to the words of an eminent American statesman, Grover Cleveland, who called "a public office a public trust". Perhaps we should rather say that it is a "divine trust."

On the other end of the relationship in this sublime and majestic conception of the civil power, the people will esteem it an honor to give reverence and obedience to their rulers. In fact, "their submission will be a loving and devoted one, akin to that which children show their parents." They will realize that contempt for legitimate authority, whosoever possesses it, is rebellion against the Divine Will. They will be convinced that forceful resistance to authority is treason, not against man alone but against God. If civil rulers generally had always recognized the force and power of this teaching, and had made their laws and institutions conform to its sane norms, there would not have been so many bloody revolutions and horrid wars to fill the earth with rapine and slaughter, nor would once flourishing nations and peoples have lost their ancient glory and be now weighed down with anxious care.

And now for a final observation on the nature of civil authority. "The right to rule is not necessarily bound up with any special form of government; in fact it may assume any form, provided the general welfare of the people is assured." The Church is not opposed in principle to any of the forms of civil régime, with this one limitation, that she cannot approve of a type of government which attacks the sacred rights of God and of His Church, under the pretense of ruling the State. This sad condition of affairs is much in evidence to-day with the

various manifestations of the Totalitarian State.[8] It is to be deplored, and to be combated manfully with the right and true conception of civil authority and its limitations. Against such social monstrosities the Church cries with the Apostles: "We ought to obey God rather than men" (Acts 5:29).

III

The State and Religion.

Civil societies are bound to fulfil the same duties toward God as are individual men. The same reasons which urge individuals to serve God in holiness—namely, that they come from God and must one day return to Him—are valid and binding also for the civil community. Even the ancient pagans acknowledged this truth. Frequently in their writings they affirm that the law of nature is simply a sharing in the divine and eternal law, and that it binds both individuals and communities. Cicero with his wonted grace and elegance gives expression to this truth in *De Legibus* (II, 4). "I know," he writes, "that our wisest leaders have always held that the law is not a mere invention of man's genius, nor a mere creation of the people, but an eternal something, which governs the world by its wise precepts. The reason which impels men toward goodness and righteousness, and restrains them from evil, came into existence with the mind of God, long before its dictates had been committed to writing. All human laws are measured by the law of nature and the mind of God. Law is simply the marking off of justice from injustice according to the nature of things. Civil laws should above all assist men to fulfil their duties *toward God*. For the gods are the masters and rulers of the world; whatever takes places in this frame of earth and time, is accomplished by their power and authority, and in their name. They merit the highest veneration of mankind. They take cognizance of each one's moral character and conduct, and of the piety and devotion with which he fulfils his duties toward the gods. They keep a record of all things, both good and bad. Minds filled with convictions such as these will not easily stray from the path of goodness and truth. Who will deny that such convictions are useful, when he notes how frequently men

[8] Cf. *Acta Apostolicae Sedis*, vol. 23, p. 148, for definition of Totalitarian State, in Letter of Pius XI to Card. Schuster.

ratify their contracts by oath, how sacredly they regard convenants sanctioned by religious observances, and when he reflects upon the restraint put upon men's evil passions by the thought of divine punishment, and upon the sacred character of a society ruled by the immortal gods?" There are many such testimonies to the convictions of the ancients in this matter; but what I have adduced is sufficient to show that even the pagan mind recognized that the obligation of the State toward God and religion is founded upon nature and commanded by reason.

But reason does more than this. It not only inculcates the necessity of religion for individuals and for society, but with impeccable logic it goes on to prove that a man may not embrace any religion he pleases or any that simply appeals to his emotions, but he must accept the form of worship which has been designated and commanded by God. But has God established a particular form of religion? Yes! beyond all possibility of doubt or quibble, there is a religion established and approved by God. The evidence in its favor is inescapable and undeniable. Its existence can be demonstrated luminously. The proofs of it can be assailed only if reason itself be stultified.

The *Immortale Dei* indicates the character of these proofs. They consist " in the fulfilment of prophecies and the performance of innumerable miracles in its favor; in the rapid spread of the faith in the face of overwhelming odds; in the witness of the Martyrs and the like." To this enumeration of the reasons demonstrating the true religion, in which alone God wills to be served and worshipped, might be added the further one, of the continuity of that religion through all the ages from Christ's to our own, and of its spiritual oneness with the Kingdom foreshadowed in the Jewish testament. That true religion is found in the Church of Rome, founded by Christ upon the Apostles. It is the ancient Catholic Church.

When Leo XIII wrote the words of this immortal epistle, governments had long since been founded upon the principles of liberalism. Glorifying a gross impiety unknown even to the pagans, these governments boasted that they knew nothing of God, nor of any order instituted by Him. Public authority for the purblind champions of this nefarious doctrine derived its binding force not from God and the eternal law, but absolutely and originally from the will of the people alone. Need-

less to say, this conclusion implicitly divinizes the people and their authority. Indeed the rash adherents of this false and strange philosophy, drunk with the wine of license and false liberty, did not shrink even from that blasphemous inference. Governments and States established on these false premises regarded themselves as independent of any divine sanction or rule; they suffered no law save such as they themselves enacted. Naturally rulers holding such principles looked upon the Church of Christ with undisguised hostility and hatred, because of her claim to be a perfect society; and because of her clear and logical teaching that the State with its authority emanates from God.

Today, fifty years removed from those times, there has been a change for the better among many nations that were then deeply enmeshed in liberalism, or at least toying with its outer edges. The errors of liberalism have been almost everywhere exposed by the relentless logic of the events that flowed from them. " By their fruits you shall know them." A great many States and rulers have come to realize the profound wisdom of these words pronounced by the Holy Pontiff Leo XIII: " All who exercise authority must hold God's name in honor; they must regard the fostering and protecting of religion as one of their chief duties, and should make provisions for its maintenance by wise laws." But even though there has been on the whole a healthy improvement in the general attitude toward religion during the past fifty years, there is great room for further progress. Would that the rulers of all States would take those further words of the Pope to heart, and " neither set up any institution, nor enact any law contrary to religion's well-being."

It must on the other hand be frankly confessed that the fiftieth anniversary of the Encyclical letter finds many governments and States even further removed from the true conception of the State and its authority than in Leo's day. The purely secularist notion of authority has worked itself out to its logical conclusion in the avowedly atheistic civil society.[9] Authority is wielded not for moral and religious purposes, but deplorably for materialistic and economic ends only, and the result is disas-

[9] As in Russia.

trous for true human liberty, as well as for natural and divine rights, and even for the human decencies. For such States there is no redemption except in the restoration of the spiritual and personal dignity of man, and in the rebirth of the Christian conception of civil authority. Such a restoration, it would seem, will only be achieved after a great purging and cleansing of these benighted nations. God seems to have taken them at their word, and abandoned them to their own barbaric devices, while He waits for the day when they shall cry to Him for deliverance.[10]

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[10] Cf. *The End of Our Time,* by Berdyaev, for development of this theme.

THE CURE FOR VOICE AND SPEECH TROUBLES OF PRIESTS.

AS THE DIVINE ART OF PREACHING is the most necessary of all arts, for the reason that it achieves the highest effects for mankind in time and eternity, nevertheless it is the most difficult of all arts because it requires the greatest variety of talent. As it uses material, the divine truths of revelation, dinned into the ears of the world for nineteen hundred years, it must perennially be of paramount importance.

Since priests are the only divinely commissioned preachers, they ought to be, and can be, the superlatively efficient and most accomplished speakers that appeal for a hearing amid the general confusion of tongues and harangues. Whatever can be made a help to preaching equipment should have confident address to the attention of the clergy. The writer here urges a practice, which, from reason, experience, and the testimony of many authorities, is a veritable panacea for common difficulties of voice and expression in the performance of public speaking.

Before naming the remedy herein described, let us first suggest that the greatest of material things are those within everybody's reach, yet neglected by millions: fresh air, sunshine, physical exercise, pure water. It is so with the practice here recommended.

Without further parley, it is *Daily-Reading-Out-Loud*. More specifically it is a *Daily-Half-Hour-Reading-Out-Loud*. What will this practice do for us? Vastly more than most priests realize. It will cure common throat troubles, cultivate the voice, produce breath-control, give flexibility to the speech organs, beget variety and power of expression, awaken the emotional faculty, open to the mind new avenues of thought, and by improving the breathing this exercise will safeguard health.

Lest any doubting reader should suspect that the promises here held out are like the fruit that grows on the Dead Sea shore—all fair and attractive in form, yet hollow and disappointing to the taste—let us present some reassuring authorities. A noted physician, voice and throat specialist, Dr. Lennox Browne, testifies thus: " Reading aloud is much to the point. Voices have been cultivated on such principles with great success. Weak ones have been strengthened and improved in flexibility and

tone: and even those supposed to be permanently silenced by long-continued clergyman's sore throat have been restored to public usefulness ".[1] Dr. Holmes, throat specialist, describing the exercises by which the general well-being of the physical constitution is promoted, mentions " reading-aloud, as one of the four degrees of voice practice that may be alluded to in relation to their gymnastic efficiency." [2] Professor Arthur Burrell says: " Reading aloud always was, is, and always should be very important." " Good reading (oral) is an exercise in voice-economy, and voice economy is useful in all degrees. It is always a saving of physical effort; at the least it is a protection against common forms of throat disease to which those who live by talking are prone; and at the best it is an admirable and health-giving gymnastic." [3] Alice Evelyn Craig, in *The Speech Arts,* writes: " Read aloud at every opportunity offered you, and read better each time. Let oral reading be a habit in your daily life." [4]

Edward W. Cox has a book on *The Arts of Writing, Reading, and Speaking,* wherein he writes: " I confidently assert that the two arts [speaking and reading aloud] are so nearly connected that the surest way to learn to speak is to learn to read." This writer, in a timely distinction between good and bad public reading, points out: " You have often heard it said of a man that he reads in a theatrical manner, as if that is a fault in him; but before it is admitted to be a fault, we must understand precisely in what sense the phrase is used. The term might be employed to indicate reading like a bad actor or like a good one. Some persons educated in evil habits of reading, unaccustomed to hear good reading, and who have never contemplated reading as an art and an accomplishment, might ignorantly denounce as ' theatrical ' any reading that rises above gabbing, and all attempts to give natural expression to the words and thoughts. Such reading is ' theatrical,' indeed, but only in a commendable sense. There is, however, a theatrical

[1] *Voice, Song and Speech,* Lennox Browne & Emil Behnke, p. 9; G. P. Putnam's Sons.

[2] *Voice Production and Voice Preservation,* Gordon Holmes, M.D., p. 119; R. Worthington, N. Y.

[3] *Clear Speaking and Good Reading,* Arthur Burrell, pp. 3 & 157; Longmans, Green & Co., N. Y.

[4] The Macmillan Co., New York, p. 117.

manner, that is called so reproachfully, and with justice; for it means reading like a bad actor, ranting, mouthy, and declamatory, or lugubrious and droning: tearing a passion to tatters, swelling into sing-song, or lapsing into a monotonous drawl. Exaggerated expression in reading is like a part overacted on the stage; but it is preferable to the absence of expression; and therefore see that you do not fall into the fault of monotony through fear of being called 'theatrical'".[5] For the requisite skill in this art, so important to the clergy, Mr. Cox says: "practice is the only path to its acquirement." By "practice" is not meant reading a Sunday Gospel merely, with the usual and habitual, constant accretion of faults, of which many folks are painfully conscious, but practice as the actor, the singer, the musician, understand that term—the exercises increasing the daily grind, if you will, but which in the matter of daily-reading-aloud can be made a daily joy.

The Scottish literary savant Andrew Lang lamented, some years ago, that those who dip into literature, other than the newspaper, are less than one-half of one per cent. He classifies them as the readers and the non-readers. He is referring to silent reading, and says that he found gamekeepers and gillies who were readers. Soldiers, he found, read a great deal. Why not, with such a comrade as Kipling? He tells of an omnibus driver who read Plato. (It was safer then.) Possibly that driver was emulating our first Roosevelt, he of the now forgotten "strenuous life," who was said to read Homer at football games. Mr. Lang discovered that schoolmasters, college dons, lawyers, reviewers do not read. Judges read novels. As Mr. Lang does not categorize the clergy, it may be safe to apportion them, some among the readers, the others among the non-readers. But, *tempora mutantur*. To-day children not yet in high school can tell you the story of Odysseus, and the characters in *Idylls of the King*. We clergy may have improved in our literary tastes since the time of the Scotch critic. A census among us might be quite revealing. If there were no better motive than to be true to our reputation, meaning that estimate which the laity have of us as knowing everything, why might not every clergyman broaden his knowledge of the world's literature by a

[5] G. W. Carleton, N. Y., pp. 68, 71, 81.

daily reading among the masters? Does not Archbishop Spaulding (Peoria) somewhere say, that: " Howsoever educated we be, unless we constantly replenish the mind with the world's best thought, our intellect shall become by little and little as arid as that of the savage? "

Here is where the helpful Mr. Cox, mentioned above, has a message for us. He says: " Until you have tried it, you cannot conceive the mighty difference there is in the knowledge you acquire of an author *when you read him aloud* and when you only peruse him silently." " Of our greatest writers—the men of genius—it may be asserted that you cannot know them fully or appreciate them rightly until you have read them aloud. If you doubt this, make trial with a play of Shakespeare; and however often you may have perused it silently, however perfectly you may imagine yourself to be acquainted with it, when you read it aloud you will find infinite subtleties of the poet's genius which you had never discovered before ".[6] Verily a forthright challenge that claims our attention, is it not?

More than a hundred thousand priests are intimately concerned with language. Professor Du Bois, of New York University, speaks thus: " Language is a science of the ear and not of the eye. The shortest cut to the mastery of good English is the cultivation of the habit of *reading aloud* passages from standard authors. Make that the basis of your study of the language. The style of oral discourse differs from that of written discourse. It is preferable therefore to read the works of great speakers." Mr. Du Bois names some orators familiar to all. He quotes from Grenville Kleiser as follows: " When I neglect for a week my usual habit of *reading aloud* every day from a standard author, I am conscious of loss in facility and fluency of expression. It is my firm belief that the practice of reading aloud for half an hour daily from an Old English stylist is one of the most effective means of developing literary taste and judgment. Moreover, such reading aloud, while storing the mind with great thoughts of the world's master thinkers, rapidly develops the reader's vocabulary and power of expression by fitting words to the lips. Any one can readily demon-

[6] *Ibid.*, p. 68.

strate the value of this suggestion by applying it even for a few days." [7]

But wait a minute, please. Somebody now objects: " If I have a Gospel to read, why cannot I read it, without all this bother of going back to school? "—" Just so! " as our entertaining radio-actor, Mr. Stebbins would say. We notice the objection begins with " if ". If I have a Gospel to read, my duty to God's word, and to thousands of people, stares me in the face every time I read it, and reasonably asks the best that I can give. If I am already an accomplished reader, it is for me to find out whether I can still improve my style. If I am not a finished reader, why not become one? The minimum of our obligation and the maximum of excellence are wide apart. Moreover, interpretative reading is an art that our schooling never pretended to impart.

As professional readers of the Gospel, does it not seem that, if we are not the most cultivated readers in the world, we should at least be intelligent readers? And who does not know that a Gospel reader is always an interpreter? Dr. Charles H. Woolbert, describing various kinds of oral-readers, says: " Good interpreters are rare. In interpretation the result most desired is the enlightenment of the hearers as to not only what the writer tries to say, but as to the spirit in which he wrote and the way in which he would probably like to read it or hear it read. The interpreter aims through the instrumentality of the voice to think the writer's thoughts and share his attitudes. The full possibilities of vital and sympathetic interpretation are realized and brought out by but a few." [8]

Priests who have never lost their taste for the classics may still remember among the sententious sayings of that most polished orator of all time, Cicero, the following: " There is no sense to literature without an interpreter, and no art can be wrought out of it without some practice." [9] Few preachers of the Gospel, if any, have imposed upon themselves the constant training that Cicero sought wheresoever obtainable. The uni-

[7] *Essentials of Public Speaking*, Warren C. Du Bois, p. 223; Prentice-Hall, Inc., N. Y.

[8] Professor of Speech: Univ. of Ill., *The Fundamentals of Speech*, p. 42; Harper & Bros., N. Y.

[9] *Trebatio;* Fam. Epist. 7.

versal sympathy he brought to all nature empowered him to fashion his striking similes, and developed his imagination. This sympathy and imagination were engendered in him by frequent reading of the great orators and the poets of the past. What man knew literature and appreciated its many angles of influence upon us as did Cicero? We may easily find hundreds of references to the best thoughts of the greatest men from Homer to Cicero's own time, in the latter's Opera Omnia. One of his own similes in playful naïveté reminds us: " As when we walk in the sun, even though our walking be done for some other purpose, we nevertheless become tanned, so when we earnestly read the books of the masters we feel that our own discourse is colored by the style of those masters." [10]

That statement is much to our purpose. The ancient orators took time out for reading, and that reading meant far more to them than ours to us. It meant reading-out-loud. They read aloud for vocal expression, which they realized could be improved in a hundred ways by this practice. Very many of the Greek and the Latin orators became voice-culturists, seeking and teaching the best means of vocal improvement especially. They all use the word " exercitationes," meaning reciting and reading-out-loud from the masters. Who has not heard the story of Aeschines? He delivered one of his famous orations before his school of speakers and pupils. They marvelled that such eloquence had not won the votes of the assembly, against Demosthenes. " But ", said he, " you should have heard my adversary." Aeschines then read aloud with great earnestness and power the answering speech of Demosthenes. The class was aroused to yet greater enthusiasm. Said Aeschines, with fine frankness: " What would you have said had you heard the man himself? " [11]

To the speakers of past time a stirring oration or a great poem was not to be drowsed over in silence as with us over a moribund thing: to them it still lived and they made it speak again. They realized the truth of what has been said nearer our own time by Longfellow: " Of equal honor with him who writes a grand poem is he who reads it grandly." Now reading grandly,

[10] *De Orat.* 11.
[11] *Ibid.*

whether it be a poem, or the Sacred Scripture, or any other piece of literature, requires the having at one's command all the arts of expression that lie within the power of the human voice. How many persons have such expression-arts without the training that comes from constant practice? [12] Could we evoke the spirits of the eloquent dead who have contributed their share to the glorious triumphs of the human voice employed in a great cause, from Demosthenes and Cicero to Daniel O'Connell and Webster, to Bryan and Archbishop Ryan, and could we ask them to what, under heaven, they owed their splendid success, they would answer with one accord, " Practice! " Could we put the same question to thousands of great actors and actresses who have held audiences spell-bound by the magic of their voice, they would answer, " Practice! "

We are here alleging that the easiest, most attractive, and all in all the most effective practice for vocal expression is reading-out-loud. Were it to accomplish no more for us then a better reading of the Gospel, the purpose would be sufficiently noble to appeal for a trial. Reybaz, in a discourse on " The Art of Preaching ", pointedly asks: " Do you, my friend, know how to read? This question may astonish you; but you may have read a great deal, without knowing how to read. There are some preachers who, arrived at old age, have read all their life, and who are themselves the evidences that good reading is very rare." [13]

While all priests need reading aloud to obtain and retain flexibility in the organs of speech, priests who have passed many years in the ministry especially require vocal practice of this kind, because, as the years go by, the process of atrophy, and fixity, and stiffness of face and speech muscles sets in, so that it becomes more and more an effort to manage the organs of speech and to speak distinctly.

This is quite evident from what we observe in listening to older priests reading or speaking publicly. They often speak

[12] " A master of vocal expression must acquire what we may call a *vocal vocabulary*, consisting of changes of pitch, varieties of inflexion and variations in tone color, and must know how to use these elements with skill and discrimination." " To read aloud, sympathetically, once a day, Lanier's *The Symphony* is the best possible way to develop simultaneously all the elements of a vocal vocabulary." *Vocal Expression*, Katherine Jewell Everts, pp. 251, 279; Harper & Bros., N. Y.

[13] D. & G. Bruce. N Y. p. 263.

quite slowly, as though the organs of articulation were tired and stiff, just as they tend to drag their feet after them in walking. Past a certain age we shall have to repeat words that we realize we stumbled over.[14] This does not at all hand the palm of excellence to the younger clergy. Listen to their reading blunders at retreats. This writer has heard only one reader in twenty-five years whom he would title a consummate reader, with charming resonant voice, complete intelligibility, and perfect artistry of expression. Such talent would be worth a million on the legitimate stage or in Hollywood. "Faber fit fabricando." If then you would perfect yourself in that art, which discerning authorities agree is so rare, the art of the perfect reader, each day clarifying your articulation, varying your inflexions, controlling the breath, strengthening the tone, beautifying the quality of the voice—take up this lost discipline of the ancients.[15]

Reading aloud will give perfect mastery of that splendid art of holding the word and rolling it out resonantly and sonorously at will and under complete control; getting out of the word all the meaning, and force, and tone, and shade that lie mysteriously, yet really, hidden in it.

Let us realize that we are, all of us, but novices in this art of using words to their fullest effect and power; sounding them, pounding them, forging them, guilding them, stamping them with the impress of our own particular coinage, to bear the image of our own personality. He who has achieved this polished expression is a long step nearer the full speaking power of the great orators. He may not have all the other qualifications, but possessing this one will be an asset that will force attention.

In conclusion, we confidently assert that as there is no other

[14] Daily-reading-aloud from literature is necessary to priests to offset many vocal evils resulting from daily wrong habits and manners of saying the breviary, such as too rapid articulation, insufficient breathing, monotone droning, lack of vocalization, too limited action of the vocal organs, etc.

[15] In the Scripture rather startling evidence is found that the ancients were accustomed to read aloud from the sacred text even when trying to puzzle out the meaning privately. For Example Acts of the Apostles (8:29, 30) tells how the Spirit instructed Philip the Deacon to go listen to the eunuch of Ethiopia reading aloud from the prophet Isaias. Philip, hearing what was being read, asked the eunuch whether he understood. This led to the latter's conversion.

human effort that has a nobler purpose, so too there is none other that can attain more splendid results for the entire man, voice, mind, imagination, heart, expression, digestion, more surely, and in shorter time, than daily reading, aloud.[16]

SUGGESTIONS FOR DAILY-READING-ALOUD.

I. Make a sincere resolution to take the Reading-aloud every day.
II. Take your Reading-aloud in the auditorium or a class-room of the school, in the morning, before the school opens.
III. Have a copy of *Vocal Expression* by Katherine Jewell Everts; Harper & Bros., New York; also a copy of *Natural Drills in Expression,* by Arthur Edward Phillips; The Newton Co., Chicago.
IV. Read-aloud the poets, orations, descriptive prose.
V. Read always for distinctness, audibility, interpretation, and beautiful tone.
VI. Have always the earnest purpose of vocal improvement.
VII. Be convinced of the absolute certainty that here is where you win.
VIII. Join The Priests' Oral-Reading Club.

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[16] Napoleon Bonaparte, that many-sided genius, of changeful mood and varying character, practised reading aloud from the poets. It undoubtedly helped much to his broad grasp of all nature, and influenced that deep affection he often showed toward friends. Bourrienne, his secretary and daily companion, says: "He read aloud, and then closed the book and walked up and down declaiming. When he was tired of reading poetry, he would sing."—Bourrienne's *Memoirs of Napoleon Bonaparte,* p. 310.

THE DYING NATIONAL PARISH AND COMPULSORY MEMBERSHIP REGISTRATION.

" Ego sum pastor bonus, et cognosco meas, et cognoscunt me meae." —John 10: 14.

" Debet parochus . . . suas oves cognoscere . . . "—Canon 467.

WE HAVE BECOME acutely conscious of a dismaying leakage in the American Catholic Church, but we are still asking questions as to the causes of this leakage, its extent, and the remedial action to be taken. As a fractional contribution to the solution of these questions, I am calling attention to the fact that any thorough urban census uncovers a large number of baptized Catholics hitherto *unknown* to the pastor and *not definitely affiliated* with his parish, baptized Catholics who are either weakening, or weak, or already fallen away. The habit of moving, and the civic and religious irresponsibility it engenders, must rightly be blamed for some of this lack of parish affiliation. To a much greater extent, I believe, the responsibility lies in the present condition of the foreign language parish.

When originally established, the foreign language or national parishes were quite successful because the faithful of a particular nationality were held together by a common language, a patriotism aroused by homesickness, as well as by a fear of unknown laws, customs, religions and neighbors. The pastor generally knew his flock, and the various members, or potential members, instinctively sought out each other and their pastor.

Since the war, the clannishness that made the language parish possible is passing, or has passed away. It is still true that the Germans may not like certain characteristics of the Irish, and both may prefer not to associate with Poles or Italians. But there is not the same cohesiveness among nationals that existed formerly, because, with the passing away of immigrant grandfathers and fathers, there is no homesickness, and with general education and prolonged acclimatization there is not the same ignorance of English or fear of the unknown. The national feeling that built up the original national parish was of a positive, active, thorough-going kind. Mild dislikes, such as still exist to-day, are not strong enough to bear the financial load of starting a parish or the inconvenience of passing by other churches to attend it.

The average city pastor therefore finds his territory littered with the fragments that have broken off from the various other language parishes that overlap his domain. These Catholics may be attending Mass anywhere or nowhere. Within his parish limits the pastor may discover Irishmen choosing to belong to the German Parish because it has a better school, Poles belonging to the Italian Parish because they do not like the Polish pastor, Italians belonging to the Irish Parish because it is a block nearer, and Germans belonging to the Bohemian Parish because there is a 12 o'clock Sunday Mass. In addition, the pastor will find that a large number belong to *none* of the parishes that overlap his territory. It may be because they are careless, or because they are, let us say, Irish, and cannot bring themselves to join the Polish church which they attend, simply because they prefer not to contribute to any church. Generally there will be so many of these latter that the pastor will have a right to suspect any Catholic who says that he belongs to an overlapping parish, unless his name is on the overlapping parish's list. All too often no such list is obtainable. The envelope system has done much to foster the printing of parish lists, but the very people who need most to belong to a parish and who are most likely to lie about parish affiliation, are the ones who will never be found on any contribution list.

Taking up a thorough census when half, or more than half, of those in a parish territory declare—often untruthfully—that they belong to another parish, is almost hopeless. Lay people could not do it under these or much better conditions. Priests, who should be the only census takers, would find it exceptionally hard. Either one staff of parish priests would have to take up the census for a half dozen overlapping parishes, or an agreement as to division of territory for census taking would have to be reached among a half dozen pastors competing for members. Either of these alternatives is nearly impossible. Besides, even when accomplished, the nomadic shifting of much of our present day city population would make such a census obsolete in a few months.

To summarize then, we are in a transitional period as regards parish organization in this country. The national parish is losing its usefulness. It is disappearing as a national parish, and be-

coming to some extent a territorial parish attended by those who live near it. This would seem to be its *de facto* position with good Catholics. For various reasons it is becoming a parish with optional membership. Some Catholics may choose to which, of five or six parishes that overlap their home block, they wish to belong. If not in theory, then at least in practice, they may choose *whether* they will belong to any of these parishes. And pastors cannot do a thing about it.

At least so most pastors seem to feel. And who am I to say that they are wrong? Of five or six pastors whose territories cover a given district, neither has clear enough jurisdiction for effective work among Catholics who pretend to belong to one of the " other " parishes, but who in reality belong to no parish. Tentative experiments at visiting such people, and trying to get behind their defences, generally result in complete failure. Besides accomplishing nothing, the inexperienced priest often suffers humiliation at the hands both of hardened Catholics and of imprudent priests who furnish no parish lists but who nevertheless insist that no other priest may visit and thoroughly question a parishioner of theirs, even for the purpose of ascertaining beyond a doubt that parishioner's parish affiliation. The conscientious priest is supposed to guess that so and so belongs to Father Jones' parish. And Father Jones claims everybody who can talk English regardless whether the newcomer is of Polish descent and prefers to go to the German parish, or what not. But Father Jones isn't good at recovering fallen-aways. He wouldn't be. Still, if a conscientious priest in an overlapping parish quietly brings back a fallen-away family that Father Jones claimed ten years ago, then Father Jones is displeased. He may restrain himself, but he is displeased. He will forgive you this time, but let it not happen again. He will not say this but you will notice it in his actions. He will merely ask, " Haven't you still a few fallen-away Hungarians in your parish? Why pick on good Irishmen? "

Initial bafflement, the disgust born of gross misunderstanding by fellow priests, as well as lack of time for long experimentation in recovering fallen-aways under such adverse conditions, account in part for the rather widespread belief that it is harder to recover a fallen-away than to make a convert. The reverse is true.

There is such a thing as invading a hostile home on the pretext, perhaps, of taking a complete census regardless of parish affiliation; there is such a thing as establishing an utterly simple friendly contact while introducing oneself and asking a few quiet questions; there is such a thing as deftly anticipating the "none of your business" defence, and other defence tactics, by sheer friendly concern for the fallen-away's welfare; there is such a thing as talking business under these conditions, making the fallen-away like it, and—getting him back to Church at once, in a few weeks, or on his deathbed. Success in this line, as in all others, depends on the perfection of a technique. In arriving at his method, even the most intelligent, tactful, and priestly man of God will consume some time and have some disagreeable experiences. Unfortunately, most priests seem to feel that no obligation *ex justitia* rests on them to go through such experience in caring for those not claiming parish membership. Generally too, pastors do not seem much oppressed by an *ex caritate* obligation, perhaps because of the load of other vitally important work awaiting their attention.

While under present conditions then, something can be done, and, in exceptional instances, is being done, about those not claiming parish membership, we may take it to be a general rule that many parishes do very little. Most priests do not attempt a complete census; those who do take up what purports to be a door to door, and therefore complete census, do not try to verify the answer "I do not belong to your parish; I belong to St. ————." Therefore, whether we like it or not, and whether we blame them or not, parish priests for the most part remain unacquainted with and have no clear authority over the weakest section of our people. Among those who still have definite parish affiliation, the ignorant, the weak, and the discontented can choose to go to another overlapping parish at any moment of strain. They can go further and remain undecided for years as to which of a half dozen parishes they intend to join, and still be Catholic in their own eyes. It is the complete defeat of pastoral authority.

And it is happening just at the wrong time. Priestly leadership to-day is unusually necessary. The walls of isolation, built by ignorance of language, fears, and national prejudices, are

crumbling away. National feeling is no longer kept alive by a tide of immigrants. The strongest national units are being broken down by the radio, the press, the public school, the use of the family car, the habit of moving about, and numerous other solvents in the melting-pot. Meanwhile, what is happening to Catholic groups, recently from a Catholic country, whose Catholic traditions often supported the Faith more than personal information or conviction? They are definitely breaking away from ancient moorings; they are often standing precariously on their feet in religious matters. Yet these groups learn our language, find non-Catholic associates, and are thereby exposed to the destructive influence of the deeply anti-Catholic ideals and practices of a hundred million greatly respected Americans who attend some Protestant church or no church at all. And, mind you, just at this time no priest has responsibility for these Catholics, or authority over them. No priest even knows them. Is it surprising that hundreds of thousands are falling away? If you subject a *shepherdless* people to an overwhelming barrage of scandal, and add to that barrage the concentrated scandal of a public school education, or the lifelong scandal of a mixed or invalid marriage, you can expect only one result.

In view of this condition one wonders if it is possible to give non-overlapping territorial boundaries to all parishes. In view of the above-mentioned obsolescence of the language parish, in view of the acute spiritual needs of several million Catholics, and in view also of the fact that as a nation we have become accustomed to change, I wonder if the time is not opportune for serious study of the problem. Is it possible (1) to establish non-overlapping boundaries; (2) to permit each parish to retain its present older generation parishioners no matter where located unless they move into other parish limits; (3) to make it compulsory that all new-comers to parish territory and all newly married couples be *ipso facto* members of the parish in whose territory they reside; (4) to urge school children to attend the school of the parish in whose territory they reside? Given proper pastoral support, some similar program would not much antagonize the present membership of parishes, would permit a Sunday foreign language sermon where necessary for the older generation, and would still provide for territorial parishes in a generation or two.

Naturally, a skillful job of gerrymandering would have to be done to provide territorial parishes for three church plants that sometimes happen to be in one block.

The giving of non-overlapping territories to all parishes, once accomplished, will remove the greatest obstacle to maintaining exact and complete parish lists. It will at once place responsibility for the finding and recovering of fallen-aways in a district unequivocally on the conscience of one definite pastor. If all Catholics in a neighborhood attend services in the same church, the slackers become known rather quickly, for they cannot tell everybody that they attend some other church. Good example will become more effective. Catholic action on the part of the laity, both in urging weaklings to do their duty and in reporting cases to the pastor, will become possible and practical.

But reorganization work on so large a scale will have to be handled with considerable caution and consequent slowness. The relief it will afford will not be immediate enough to meet present pressing needs. True shepherds cannot stand idly by while wolves are snatching hundreds of thousands whom no shepherd claims. Also, while making the task of thorough census taking possible, the establishment of non-overlapping territorial parishes will by no means solve the present-day difficulty of maintaining an accurate knowledge of parish membership.

Therefore, to afford immediate help in enforcing parish membership on residents of territories covered by several parishes, and to lessen the difficulties of census taking in all (city) parishes, I am proposing that parish membership registration be made compulsory on all Catholics. This would not be an astounding innovation. We, who saw and took what was good in paganism, seem to have been strangely squeamish about seeing and appropriating a very practical method that has been successfully employed by various Protestant churches. We should have had membership registration years ago. A determined educational program for both priests and laity could be trusted to put it across. The Lutherans, who have a good system of membership registration, have had no insurmountable difficulties. There are no strong prejudices to be encountered; there is no grave inconvenience to be borne. As a starter every pastor might be

required under pain of suspension to read such a law at every Sunday Mass for a month and then at all Sunday Masses every three months for two years or so. A question in the confessional would do the rest so far as education is concerned.

It would be quite easy for the laity to register if, in the beginning, self-explanatory registration blanks were found in the vestibule of each church, blanks which might be filled in and dropped in a box prepared for the purpose. The results of this would much simplify the census drive which some two months later might be instituted to round up stragglers and fallen-aways.

This initial program might be supplemented, and later replaced, by the Lutheran duplicate transfer system. The Lutheran parishes do not accept members unless these members have a release from a previous parish. This release is accomplished by the pastor's issuing a " Letter of Transfer " to the party concerned and at the same time sending a " Notification of Membership Transfer " directly to the future pastor. This transfer is not valid unless an "Acknowledgment of Membership Transfer " is received. In our case the " Letter of Transfer " and the " Notification of Membership Transfer " might include a certification of Baptism, Confirmation and Marriage. The obligation of seeing that the transfer is made, among the Lutherans, rests mainly on the losing pastor. The system works well. For purposes of enforcement, a revised alphabetic parish list containing present membership and last year's transfers might be demanded by the chanceries for some years. If converts, recovered fallen-aways, those known to have missed Easter duty, and those visited by the priests, were checked off each year, such lists would record an interesting history of the parish and of priestly activity. They might have a fine effect on priests.

The Pastor-Parishioner relationship is vital in the Catholic Church. This relationship is based on parish membership. Lack of definite parish membership destroys for the faithful concerned the Pastor's position as Ruler. The pastor cannot authoritatively demand parish work and financial aid; he cannot enforce the commandments of God and of the Church by personal action. Lack of definite parish membership seriously impairs the pastor's efficiency as Teacher—he cannot see a family privately, he cannot exercise influence through parish organizations, sodalities

and school. The pastor's effectiveness as Priest depends to a large extent on his efficiency as Ruler and Teacher because people have to *know* of the graces of the Redemption and have to be urged to present themselves for Mass and the Sacraments. Hence non-parishioners gradually cease to demand priestly ministrations. In other words, lack of definite parish affiliation at once destroys the pastoral office for those Catholics concerned; it reduces the pastor to a mere priest, whose priestly services gradually come to be unwanted by them.

I repeat, therefore, that the Pastor-Parishioner relationship is essential in the Catholic Church. Anything that severs this relationship is serious. American conditions are such to-day that this relationship is weakened or totally interrupted in those cases where pastoral care is most needed. Some means must therefore be used to restore this Pastor-Parishioner connexion. Until parishes are made exclusively territorial, compulsory membership registration is, to my mind, the easiest and most practical means. Even where the parish is purely territorial, compulsory membership registration would be very helpful, if not absolutely necessary, especially in the large parish, or the parish with many transient families or transient individual workers.

Besides restoring the Pastor-Parishioner relationship for millions, some way of enforcing permanent parish membership on Catholics immediately after entry into territory overlapped by several parishes, would tend to destroy the competitive laxity that characterizes the methods of some popularity-seeking, membership-seeking, or fee-seeking pastors to-day. People soon get to know which priest is easiest to get by with a doubtful mixed marriage, a shamefully quick and sneaky marriage or a bad Christian burial case. Priests who are frankly dubious about mixed marriages in general, and who refuse to assist at those they regard as prohibited by the divine law; priests who insist—prudently, we will say—on the publication of banns, the nuptial Mass, the funeral Mass, Catholic school attendance, etc., soon see some of the weakest members of their flock " join " some overlapping parish which panders to popular desires. The rebukes of the ill-informed come to the ears of the stricter pastor. He may begin to think that he suffers for upholding the law. Such a situation is full of temptation either to laxity on

the part of the hitherto conscientious pastor or to inter-parish discord. It is bad for the morale of both clergy and laity. It should be avoided.

Besides, compulsory registration would have no end of time. In the parish I serve there were about 400 unlisted Catholics or supposed-to-be's. Not all of these are listed now. Dozens of times I have been met at the door with "I belong to St. Philomena's" (the overlapping parish). Sometimes I knew it was a lie, as I found out a week or a year later. Now I have a habit of retorting, "That's funny. I don't remember seeing your name on St. Philomena's list." Then I begin fumbling for our competitor's very imperfect membership roll. The explanations resulting may give me all the opening I need. But why should I have to waste my time and ingenuity? These people can be attached to a definite parish. Newcomers can be kept from telling the census taker that they "haven't decided yet". The whole dreary business of playing off one parish against the other can be avoided. Priests must be able to know their people easily and quickly, or much of their efficiency is destroyed. They must know their people not only as friends or acquaintances, but as parishioners who take for granted the pastor's position as spiritual leader.

Attention should be called to the fact too, that one seldom finds even a hint in theologies, magazine articles, or the conversation of priests, to the effect that, antecedent to any positive legislation, parish membership is a duty binding on the conscience of Catholics. Whether one considers this view extreme or not, the matter is at least worth discussing. Is not lack of parish affiliation a proximate occasion of violating important laws such as those governing church support, marriage, prompt baptism of infants, Catholic school attendance, Easter duty on the part of children who have attained use of reason; also, the moral laws governing company keeping with divorced persons, or immoral persons or non-Catholics? In a word, is not lack of parish affiliation under American conditions a proximate occasion of loss of faith? One may blame mixed marriages all one wants, but it should not be forgotten that many entirely Catholic families are falling away. It should be remembered too, that mixed marriages become peculiarly dangerous when priests are kept from exercising the *onus invigilandi.*

No one can know how many millions of baptized Catholics a parish registration and census drive would add to our American membership roll. I took up a census several years ago in a purely territorial parish and am now completing one in an overlapped parish. Both of these parishes have baptized memberships of around 1500. Both have state-approved grade schools big enough for all Catholic children. Both also have fully accredited high schools. Both are financially sound and have had unusually good priests. In the purely territorial parish I found and listed 120 fallen-aways, and 40 invalid marriages. In the language parish I have so far come to know of about 75 invalid marriages, around 300 fallen-aways and over a hundred unbaptized supposed-to-be's. About one-sixth of these can in fairness be considered unclaimed members of the small overlapping parish. This still uncovers an appalling situation. These parishes are far better than normal in staff and equipment. I frankly hesitate to accept the conclusion this leads to regarding the number—between 5 and 10 million—of fallen-aways in our country. Yet I cannot take the low casualty figures sometimes furnished in rebuttal, simply because I do not believe that the gentlemen who furnish them know how to take up a thorough census. Three years ago the saintly pastor of the language parish I now serve reported 7 invalid marriages out of 75, and 15 fallen-aways out of 250.

As to what can be done once millions of fallen-aways become known and listed—that will depend upon the grace of God and the zeal of individual priests. It must be stated at once—and this fact cannot be too much emphasized—that of the fallen-aways who have had some Catholic upbringing, fully 95% want to die Catholic. They want to straighten up *sometime*, but they are in abject terror at the thought of coming back *now*. They hide when they see the priest coming and lie to him at the door. In their excitement and fear they sometimes meet his initial advances with rudeness, but they quiet down after a few moments of conversation, and actually glow with gratitude when a simple and friendly priest transforms their vague wish to return sometime into definite plans for coming back to the Church *now*. *Mutatis mutandis*, something very similar can be said of would-be converts. *Experto crede*. For the last eighteen months

I have been getting back a fallen-away every seven or eight days and admitting a convert every two weeks. Meeting and working with these people is the most exhilarating duty in the priesthood. There is an endless variety of persons and of theological cases. Moreover, parishioners like a show of zeal, especially among their own relatives. In a little over two years our parishioners almost doubled our parish income.

Compulsory registration of Catholics with a parish, once such registration became general, would facilitate our parish visitation and make possible the fulfilment of the *onus invigilandi* in the case of mixed marriages. It would make easier the recovery of fallen-aways, the supervision of the weak, the conversion of non-Catholic spouses, the enforcement of Catholic school attendance, and of envelope contributions. The emphasis it would place on parish membership would tend to strengthen that essential ecclesiastical institution—the parish. Compulsory registration would tend to reabsorb into the body Catholic many millions whom our present policy is tending to eliminate. Since the majority of our Catholics would respond, the parish priest would be released from present competition for membership and the present difficulties of census taking, and therefore could devote more energy to the finding and recovering of those Catholics who did not register.

In the richest field on earth for convert making we are annually gaining only two per priest. And we do not keep the two. A census in any city parish will show that our follow-up work is most imperfect. Such a census will show too that our native Catholics are annually falling away by the hundreds of thousands. In proportionate strength we are declining. If we do not collect our wits and present an organized front to divorce, birth control, immorality, injustice and irreligion as they surround us and affect our people, *our decline will accelerate*. When the depression's moral effects begin to be felt; when the self-respecting unemployed become lying and welshing unemployables; when we reap the harvest of demoralization occasioned by the enforced idleness of our youth, and the enforced postponement of marriage, then our decline will accelerate the more. We must go out and get the already weak sheep that are wandering amid all these wolves and bring them back to one

definite fold, cared for by one definite shepherd. Otherwise these will weaken more and more till faith is dead, while the example will start more and more other sheep wandering. We must have a nation-wide settlement of the overlapping parish problem, parish membership registration and a concerted census drive. Or perhaps something else that will serve the purpose better. Then we can start recovering the thousands our foolish dawdling in recent years has lost.

HENRY WILLIAM FRANCIS.

Analecta

SACRA CONGREGATIO RITUUM.

URBIS ET ORBIS

EXTENDITUR FACULTAS CELEBRANDI MISSAM VOTIVAM D. N. IESU CHRISTI, SUMMI ET AETERNI SACERDOTIS.

Duobus abhinc annis Societas Divini Salvatoris, approbante Revmo Ordinario Berolinensi, Pium Exercitium orandi pro sanctificatione Cleri orbis universi, promovere coepit, idque maxime Sabbato post primam feriam VI cuiusque mensis. Mox plurimi Episcopi hoc Pium Exercitium perlibenter approbarunt et magnus numerus fidelium eidem adhaerere coepit, ita ut, vix elapsis duobus annis ex quo initium sumpsit, quasi quadragies centena millia attingat.

Nuper vero, edita gravissima Encyclica a Sanctissimo Domino nostro Pio Papa XI " De Sacerdotio Catholico," visum est multis etiam praefatum Pium Exercitium concurrere enixius debere ut Deus sacerdotes et adspirantes ad sacerdotium orbis universi sanctificet. Hisce rationibus permotus et vota multorum promens, Generalis Moderator eiusdem Societatis Sanctissimum Dominum Nostrum enixe humiliterque supplicavit, ut qualibet prima feria V mensis in omnibus ecclesiis et oratoriis, in quibus, approbante loci Ordinario, preces pro sanctificatione sacerdotum orbis universi fiunt, unica Missa votiva de Summo et Aeterno Sacerdote Iesu Christo litari valeat.

Sanctitas porro Sua, referente infrascripto Cardinali Sacrorum Rituum Congregationi Praefecto, in Audientia diei 11 Martii 1936 has preces peramanter excipiens, benigne indulgere dignata est ut primis feriis V cuiusque mensis in ecclesiis vel oratoriis, ubi de consensu respectivi Ordinarii peculiaria exercitia pietatis pro Cleri sanctificatione mane peraguntur, una Missa votiva de Iesu Christo Summo et Aeterno Sacerdote litari possit, dummodo non occurrat festum duplex primae vel secundae classis, quodlibet festum, vigilia aut octava Domini, Commemoratio Omnium Fidelium Defunctorum; prohibetur etiam diebus 2, 3 et 4 Ianuarii, in quibus legatur Missa " Puer natus " infra Octavam Nativitatis: salva tamen semper Missa conventuali aut paroeciali. Annuit insuper eadem Sanctitas Sua, ut loco feriae V etiam primo Sabbato mensis de consensu Episcopi cum praefatis privilegiis dictum Pium Exercitium peragi valeat, servatis tamen praescriptis iniunctionibus. Contrariis non obstantibus quibuscumque.

Datum Romae, die 11 Martii 1936.

C. Card. Laurenti, *Praefectus.*

L. * S.

A. Carinci, *Secretarius.*

SACRA PAENITENTIARIA APOSTOLICA.

ABSOLUTIO SACERDOTUM AB EXCOMMUNICATIONE, OB ATTENTATUM ETIAM CIVILE TANTUM MATRIMONIUM, ET ACTU CUM MULIERE CASTE CONVIVENTIUM EORUMQUE ADMISSIO AD PARTICIPATIONEM SACRAMENTORUM MORE LAICORUM SACRAE PAENITENTIARIAE APOSTOLICAE EXCLUSIVE RESERVATUR.

DECRETUM.

Lex sacri coelibatus inter Latinos adeo Sanctae Ecclesiae curae semper fuit atque est ut, si agatur de sacerdotibus, fere nunquam super ea retroactis temporibus dispensatum fuerit, nunquam prorsus, ne in mortis quidem periculo, in praesenti disciplina dispensetur.

Cum tamen, nequitia temporum, contingere aliquando soleat ut infelix aliquis sacerdos, suae vocationis oblitus in sacrilegum

concubinatum lapsus, ob matrimonium etiam civiliter tantum attentatum aliasque gravissimas rationes, a cohabitatione sub eodem tecto cum suae desertionis complice, etsi forte tandem ad cor reversus, cessare impediatur, ideoque ad suae eiusdemque suae complicis conscientiae consulendum, data fide de absoluta perfectaque in posterum continentia perpetuo servanda, ad participationem sacramentorum more laicorum petat admitti, Sancta eadem Ecclesia, pro sua erga devios etiam filios materna sollicitudine, ei, quantum in se est, si et quando peculiaria id suadeant rerum adiuncta, subvenire non renuit. Quod quidem cum conscientiam praesertim respiciat, Sacrae Paenitentiariae Apostolicae *exclusive* reservari congruum visum est.

Re igitur collata per infrascriptum Cardinalem Maiorem Paenitentiarium cum Ssmo D. N. Pio divina providentia Pp. XI, eadem Sanctitas Sua, in audientia diei 14 mensis Martii vertentis anni, eidem Cardinali Maiori Paenitentiario impertita, suprema Sua auctoritate decernere ac statuere dignata est ut, firma excommunicatione, de qua in canone 2388 § 1, absolutio ab ea in casu supra exposito et consequens supplicantis admissio ad sacramenta more laicorum suscipienda, ab ipsa tantum Sacra Paenitentiaria Apostolica, servata speciali procedendi forma et sub peculiaribus quibusdam cautelis et conditionibus ab eadem Sanctitate Sua patefactis ac praescriptis, concedi possint; et si forte concedantur ab aliquo sacerdote in periculo mortis, maneat obligatio ad ipsam Sacram Paenitentiariam recurrendi, ut praescribitur canone 2252 pro censuris a iure Sanctae Sedi specialissimo modo reservatis.

Hoc autem Decretum Sibi relatum in alia audientia diei 28 eiusdem mensis idem Ssmus Dominus Noster in omnibus adprobare et confirmare dignatus est, mandans ut, quo solet modo, publici iuris fiat.

Contrariis quibuscumque etiam speciali mentione dignis non obstantibus.

Datum Romae, ex Aedibus Sacrae Paenitentiariae Apostolicae, die 18 Aprilis 1936.

L. CARD. LAURI, *Paenitentiarius Maior.*

L. * S.

S. LUZIO, *Regens.*

DIARIUM ROMANAE CURIAE.

Pontifical Appointments.

Assistant at the Pontifical Throne:

13 May, 1936: His Excellency the Most Rev. Joseph Patrick Lynch, Bishop of Dallas.

Domestic Prelates of His Holiness:

25 February, 1936: Monsignors Stephen Coté and Alphonse M. Tomaselli, of the Diocese of Sault Ste. Marie, Canada.

25 May: Monsignors Martin M. Varley and Albert A. Burke, of the Archdiocese of Cincinnati.

Monsignor Louis I. Biskupski, of the Diocese of Peoria.

10 June: Monsignor Walter Francis Traynor, of the Archdiocese of Liverpool, England.

17 June: Monsignor Médard Belzile, of the Diocese of Saint-Germain-de-Rimouski, Canada.

20 June: Monsignor Armand Chaussé, of the Diocese of Saint-Jean-de-Quebec, Canada.

Knights of the Order of St. Gregory the Great, civil class:

25 March, 1936: Mr. William Atkinson, of the Archdiocese of Westminster, England.

19 May: Mr. Lawrence Cavanagh, of the Archdiocese of New York.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

MISSIONS AND SERMONS.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the January issue of the REVIEW of the current year there is related the experience of a very zealous Parochus. He describes his retreat work among a group of select young people and their splendid reaction to his efforts. God bless him and more power to his worthy zeal. His observations anent the lay retreat, together with his reference to a similar communication in the November 1934 issue of the REVIEW, perhaps written by himself, lead one to infer that missions are in bad odor or, at best, poorly serve the needs of our present generation. With the growing youth they seem to be "old stuff", having long since lost their effectiveness. With the citation of imprudent speech on the part of a missionary that wrongly impressed a convert, together with the Fear Theme, which he would have us believe is the only method used in mission preaching, Parochus Number One argues for a milder form when treating the stern Eternal Truths. Love and gratitude should supplant the fulminations of wrath at the hardened sinner. Our age, no doubt, has grown soft and it must needs be that we soften and make palatable the eternal verities!

It were folly to condemn a work or system because of the sins and blunders of some few exponents. It argues a weak-kneed compromise to take the teeth out of divine truth because some missionaries, very imprudently indeed, have dealt in slang, vulgarities and crudities. And to seek to eliminate all fear from the service of God is, I believe, a bid for greater laxities among the lax.

The properly balanced mission makes due allowance for God's mercy, stimulates gratitude and appeals touchingly to the love of God. A battering ram the mission surely is not. Serious thought given to the eternal truths is a wholesome engagement for both priests and people. A distinct treatment of these subjects once in every three to five years should hardly be considered monotonous and would not seem to tax a lethargic people, including even the youth. Outside the mission period they are seldom hinted at. But I ask, must the very potent meditations on sin, death, judgment, etc. be always presented in an environment of fear? Cannot and do not these topics appeal equally in a background of mercy and gratitude? What more effective peroration to every exposition of the eternal truths than the appeal to the love of Christ for souls? What is more creative of convincing resolution than a vivid reference to the suffering and dying Man-God?

The mission, if we are to judge by both communications referred to, would be a succession of tirades against every known moral evil, delivered in rather an undignified manner. I wonder if both Parochi have ever followed the instructions at the mission Masses and before the evening sermon. Here we have presented and explained the virtues, prayer, the sacraments, particularly the sacraments of Penance and Holy Communion; the Sacred Passion (love and gratitude); the Commandments treated from a catechetical viewpoint; herein are offered to the more devout the beauties of the Christian life. And the missionary sets himself to handle the trials and weariness of a normal life in a judicious and fatherly manner.

It does seem to strain the point to instance the case of a sinner impervious to the fear of punishment and responding to the thought of gratitude. It simply proves that one such soul was amenable to the more tender appeal, but what of the ninety-nine who require the trenchant argument? We do still have need of stressing the fundamentals. The day will never come when we no longer must harp upon the rudiments of Christian life and practice, as the grade school can never be supplanted by the prep. or college. Catholic Action without such background becomes merely Catholic activity with a flourish, and little else. As the alert coach will drill his team in the fundamentals before he can hope to execute smooth and intricate

plays, so must we have our people, clearly the youth, well grounded in conscientious and pure living, or we labor in vain to construct a worthwhile Catholic culture. The moral crimes dig deep into the roots of the soul and a weak human nature harkens longingly to the siren's call. This goes for youth as well as their elders. Fomented and abetted by a neo-pagan society, the rising generation falls easy victim to the contamination. Medication often fails and then must we seek the surgeon's scalpel. To soften down or sugar-coat the topics usually treated at the time of a mission is a serious matter, more so to the youthful mind. Our flippant age with its smattering of knowledge needs a more reverential approach to the sacred responsibilities. Indeed, the moral extravagances of our Catholic youth offer a fit subject for worriment to every priest. These youngsters are by no means impervious to the jazz age in which they move; they are not proof against the sex lure and the lust stimulation about them; their company keeping and marriage ideals are not wholly unaffected by the rotten literature and stage and screen travesties thrust before them, the Legion of Decency to the contrary notwithstanding. It takes more than beautiful dream-ideals to guide and sustain them. A timely dose of the fear of God becomes very opportune.

The ages between eighteen and twenty-five do offer a time when youth is at its best, and I might subjoin, when too, youth is at its worst. Yes, the spiritual capabilities are limitless, but with permissible paraphrase may I add, " by their confessions you shall know them ".

There is time, place and opportunity to develop the spiritual capabilities and enlarge upon their religious knowledge and incentive without minimizing or excluding the mission. We have parochial devotions, sodality activities, lay retreats, study clubs, Evidence guilds, timely instructions, vocational guidance, etc.

The mission has its honored place and very distinct function within the cycle of parish activities. Moreover, it is designated by Mother Church as among the pastoral obligations (see Canon 1349). Whilst admiring the zeal of the two worthy pastors in praising and promoting that which is good, I think it unfortunate that they should seem, by inference at least, to condemn that which is also good, and an abiding need periodically in every parish.

Dealing with a congregation as such, the mission essays to halt leakage, to reclaim the unfertile soul, to bring pardon and hope to the fallen through the fear and love of God, to correct improper marriages whenever possible, to impress the discipline and sanction of both divine and ecclesiastical law, to pillory viciousness wherever detected, and to stimulate a vigorous faith and practice. And in the process we find both youth and mature age needing such service. Indeed, missions are still sorely needed. What of the defections from the faith, popularly called leakage, about which much has been written in recent years? Are we so asleep to actual conditions confronting the young and the old that we satisfy our priestly zeal with more or less inept talks about the charm of virtue? The vices need exposure and should be run to ground. What of the low level of culture even among our own? How stifle the trifling in sex matters, the utter laxities in married life, the abnormal appeals through amusements, reading and the like?

The retreat both open and closed is ideal and fills a mighty need, but it argues a blindness to fact and naïve optimism to seek by it to replace the mission. It is a different approach altogether. After twenty-four years of work on the missions (during which time numerous retreats open and closed, to the laity both young and old, have been given), I very strongly adhere to the idea and function of the old-time mission in vogue these many centuries. Rarely do the retreats record the return of the strayed sheep, for seldom are they reached by this method; and all too frequently do we find retreatants of every class lacking in the fundamentals. The place to gather reactions to missions and retreats is the confessional. There the priest and obviously the missionary sense the touch of divine grace. Questionnaires are like statistics—mighty unreliable. They too frequently are answered with "method aforethought". The poor penitent soul kneeling before God's minister in the tribunal of mercy unburdens his soul with but a single purpose in mind, and the confessor understands. By all means let us continue the missions.

I venture my conviction that retreats, though they be wholesome, will never serve the masses. For the select few let us have retreats, with their intimate contact and inspirational ideals; but I repeat we do still need the solid, serious and, if you

please, strong diet of the Eternal Truths, be they presented through the medium of fear or love.

The apology of the good pastor for promoting the retreats among the youth of his parish seems to be at the expense of the missions. Be that as it may; but why exclude the Our Father and Hail Mary, the best prayers we have (so he tells us), for " extemporaneous prayers quite carefully prepared " (somewhat of a contradiction), prayers of purely human origin—because of danger of routine recitation? " Slight innovations " from old-time formulae are justified by him on the grounds that they " are relished ". The passing up of the rather trite Sunday sermon, with or without text, might come under this category, for surely a good percentage would " relish " its passing. I fail to see the value and the wisdom of withholding the Lord's Prayer and our sweetest tribute to Mary simply because a frequent repetition may lead to meaningless routine. What then shall we do with the rosary? Shall Holy Mass retire to the privacy of the oratory? God knows, and so do we, that it is boringly monotonous to far too many whose presence on Sunday is in deference to the law with a lurking fear of its sanction, rather than from a prayerful motive. Surely we should not seek novelty and eliminate accepted formulae lest the rhythm induce slumber.

EDWIN RONAN, C.P.

Detroit, Michigan.

WHY CATHOLIC PUBLICATIONS ARE NOT READ.

To the Editor, THE ECCLESIASTICAL REVIEW.

Catholic magazines have unfortunately been generally lacking in interest and appeal. We may just as well admit this at the start. This has not entirely been the fault of the editors: they realize this fact more than others. If the Catholic Public were really interested in supporting the Catholic Press, these editors could afford to pay Catholic writers a suitable honorarium for their poems, short stories, essays, and serious articles. As it is, either the reward is just nominal, or nothing at all. As a result, Catholic authors have been obliged to sell their works elsewhere and have sometimes been weak enough to fail to give the true picture of life. Once the editor has the full

coöperation of the Catholic public, once he has it in his power to secure the best Catholic authors and to pay them a living wage, his magazine can compete more than favorably with any secular publication.

Keeping all this in mind, we must also admit that the present tenor of stories and poems appearing in Catholic magazines has been merely edifying in character. Propaganda, unless very vigorous or skillful, tends to destroy illusory effects and fails to entertain. The Catholic reader believes in miracles and is willing to swallow the preposterous, if events are presented at least as if they were possible. This is a direct criticism, of course, against the second-rate amateur writers in Catholic magazines, but indirectly it is a criticism of the Catholics who fail to provide the Catholic editor with the means to secure the best material. Poems that would never see the light of print appear in the pages of the Catholic monthly because they are passable versifications on religious subjects. To ask gifted poets to contribute gratis all the time, is but an invitation to abandon their means of livelihood. They should not be imposed upon any more than Catholic merchants, Catholic lawyers, or Catholic druggists.

What, then, is the practical solution? It is simple enough: give the Catholic editor financial assistance to such an extent that he can provide the best reading material. Don't tie his hands, and don't thwart the best intentions of our Catholic authors. It would be wonderful, of course, if this endowment could come at once to the editor that he might no longer be harassed by financial worries, but could devote his entire energy to his editorial work. Some wealthy Catholics have realized the powerful influence of the Catholic Press for good and have either of themselves or in groups been the angels of many—perhaps I should say of a few—Catholic periodicals. But the sure way open to the editor is to depend on the generosity and support of the faithful multitudes who have built our churches and our schools. Meanwhile, the editor is doing his level best to give his subscribers their money's worth. He does not want charity: he knows the good he is doing. He knows that truth is beyond purchasing, and although he may be still far from the literary ideals that he strives to attain, he knows that for the dollar or two that he receives he gives in return a product that

is beyond evaluation in terms of currency. So the policy generally is to present a magazine that will sell on its merits because of the solid doctrine it teaches, because of the intrinsic value of the philosophy and religion that permeate its articles, essays, poems, and stories. He gets the best material he can free and writes the rest of the issue himself. If he has vision and contacts, if he has enthusiasm and energy, if he is young, but more especially if he has an optimistic faith in the power of the written word, he meets with a success that will not long remain unnoticed—even in secular circles.

Of course not all editors are entirely exculpated by the foregoing remarks. Some of them may have been unable to maintain the idealism they once had; some may be incompetent, but these are mighty rare; some just do the best they can to keep the magazine going and forget that it should not be a mere avocation for them, but a living passion to spread the truth of God by the written word. The result is that the mediocrity of the magazine is only too apparent. We are keeping in mind as an ideal not the so-called high-brow monthly, but one that is simple, restrained, dignified, clear, and emotionally honest. We do not need the sensational, the enigmatic, the startling in the cause of truth. We need a direct, well-thought-out, interesting presentation and one that reveals thoughts and feelings that have been fired in the crucible of the writer's personality. Perhaps we may forget some of the extenuating circumstances noted above when we pick up a Catholic publication and marvel at the diluted and unpalatable fare that is set before the readers. In fairness to the audience, which too often subscribes from a sense of charity, and in fairness to the good name of the Catholic Press, would it not be very helpful to have a board of critics who could justly rate and boldly grade the Catholic magazines —about three hundred of them—and thus bring before the public the ones that are really excellent?

The Catholic Press Association has done much to help the forwarding of editorial ambitions—not mere circulation, but a magazine that is truly an exemplar from cover to cover. It is the conviction of this writer that such a periodical will eventually be recognized for its merits—it will never bring in the fabulous fortunes of a best-seller, but it will be recognized and noted even by a hostile criticism. It is like everything else for

the most part—reputation and worth must be built up—the result of the enthusiasm and conviction of some tireless apostle.

It is with a deep sense of our unpardonable effrontery that we venture some of the following suggestions. Only the good of the cause prompts us to make them—even at the risk of castigation. They are truisms, and they have no merit otherwise.

1. Don't publish anything that falls below your ideal, your standard. The Catholic editor has a clear concept of what is clear, interesting, informative, solid, really helpful. Why, then, publish page after page of dull, trite, wearisome copy? Isn't the Gospel a living message? Isn't Catholic Action enough to stir enthusiasm? Aren't there items of interest among the millions of American Catholics? Ruthlessly delete anything that will make people think that your magazine is banal and moronic, tiresome and boring. Put some life into the mummy, and let it be vitality and not merely capers.

2. Study your readers. That is sound reasoning. Don't underrate their intelligence. Lift them up—don't descend! Don't expect too much. Real art is to please and at the same time instruct: *omne tulit punctum qui miscuit utile dulci;* and the editor of the Catholic publication can never have mere entertainment for his objective. (Or is such a purpose, alone, sufficient reason for a new sort of periodical: a Catholic publication solely for the purpose of entertainment, just as we might have a theatre under Catholic auspices solely for the purpose of entertainment—with no propaganda whatsoever? *En passant,* what about this idea?) Remember that a good showman knows his audience, and the Catholic editor must know his—sometimes roses do waste their sweetness more or less.

3. The more I think the matter over, the more I am convinced that editors make the mistake of printing inferior material. I have seen this situation work out with peculiar results. A college magazine was well edited and yet unpopular among the students, or at least they were apathetic. Then it was edited quite in a tabloid fashion, with drastic changes as to policy, and it became very popular among the students. Now what are we to conclude from this? Of course those with some discrimination were more or less horrified by the sort of copy that appeared, and yet a certain curiosity forced them to consider the situation. There are always two classes of general readers—

the educated (with varying degrees) and the uneducated (many of whom are college graduates). Therefore a college magazine must consider its objective and make the most of a losing cause—that is just what the college professor has to do —and all this is true of the Catholic magazine. What is its purpose? To raise money? To spread the truth? The editor must know clearly just what he aims at and what are his *means* to this definite *main end and subordinate ends*. Such reflexion will clarify the situation immensely and help the cause. Is the printing of inferior material caused by a lack of good material? Can't the poor copy be vitalized a bit? It might be well for the editor to check his articles and grade them according to their efficacy in forwarding the *raison d'être* of the magazine. Wouldn't it be better to print less and less of the weaker stuff? At any rate, here is food for thought, and I am giving these suggestions for what they are worth.

4. It is perhaps unfortunate that the Catholic editor is not forced to pay for all his material. Let us make it a rule that nothing be printed unless it is paid for at a fair price. What would be the result? Less pages, surely—perhaps fewer magazines, but a much better product. Few like to pay for an inferior product, and all of us hate to pay for nothing. Let the editor try this standard: publish nothing that you would not honestly be glad to pay for.

5. It is the conviction of this writer that to edit a magazine is a real man's job and to edit it well requires undivided attention. Perhaps, after all, very few have the versatility to do many things well, not to say exceptionally well. Is the situation this: among many and diverse activities some one edits a magazine? Would it not be helpful to investigate the other activities of the editors? There is nothing so promotive of mental activity as concentration, and that demands freedom from distraction. If we were only capable of focusing our undivided attention on a task at hand even in the midst of distractions, we could make much progress, but unfortunately we are not built that way. For the normal person, unity of activity is necessary or our powers are dissipated. It may be possible that the editor has too many other activities and cannot give his best efforts to his publication. Would it be possible to relieve him—especially in view of the fact that he has a special

work just as exacting as preaching? Would it not seem to be demanded by common sense, since any sort of literary work requires a certain freedom from worry and release from exacting and perplexing duties? After all, if he is to be a critic and writer, he deserves some consideration regarding his temperament and mood—authors, like artists can't always get going. Many an editorial is poor because it was written when the editor was fatigued from other work, e. g. hearing confessions till all hours.

6. To conclude. Catholic editors of magazines and weekly papers are to be commiserated on the lack of appreciation given them under very trying circumstances. Much has been done, but generally the people are bored by Catholic publications and subscribe either from a sense of charity or because they hope that if a Catholic magazine comes to the house, it will do some good. Generally this is true: the magazine is not read. It lacks interest and excites no enthusiasm—the visitor will prefer to glance at *Time* or *Liberty*. So the editor must put some life into his periodical—it can be done! It is being done in notable exceptions right now. A St. Paul could infuse into a magazine something that would refresh and invigorate his readers.

J. C. KEARNS, O.P.

New York City.

THE FORM OF THE "OUR FATHER".

To the Editor, THE ECCLESIASTICAL REVIEW.

As to Monsignor Henry's suggestions, in the July number of the REVIEW, relating to the form of the *Our Father*, it seems to the present writer that they are somewhat objectionable.

1. "Hallowed" be Thy Name. *Hallowed* is by no means obsolete or antiquated; it is a good "Anglo-Saxon" word. Would that we had more of them in common use! It means to sanctify. The Monsignor suggests "holy" in its place. But surely *sanctificetur* expresses action, which *hallowed* does, and which *holy* does not. Moreover, how can anyone say that the faithful in general—the hoi polloi—do not know the meaning of *hallowed?* The expressions "Halloween", "All Hallows", "Hallow-Mass" are certainly familiar to both English and Irish ears.

Not a finer or more appropriate word can be found for *sanctificetur* than *hallowed*. It would be a barbarity to delete *hallowed* from the Our Father. *Hallowed* has a mellow sound. It is honey to the tongue and music to the ear.

2. As regards " forgive us our *trespasses* ", there is absolutely no reason why that word " trespass " should not be retained, no matter what its origin may be. Consult the Dictionary, e. g. *The Standard*. It tells one plainly that " trespass " is a very expressive word in the case—to transgress, to violate, to break a law, to injure, to sin. Why change this word? Cui bono?

3. As for the phrase " forgive . . . as we forgive *those who* " —from our childhood days at a parochial school under the direction of a first-class pedagogue—a member of a religious brotherhood—we were taught to say *those who* rather than " them who " or " them that ". There is reference here to a *special* class and therefore we say quite appropriately " those who ". It is in common use: it is very satisfactory.

A. J. ANTHONY

Cincinnati, Ohio.

Reply.

It may prove interesting to consider seriatim the points mooted in the above Letter to the Editor:

1. " *Hallowed* is by no means obsolete or antiquated." In the July issue of the REVIEW, Fr. Stephen Duren is quoted (page 3 *ad fin.*) as advocating " a replacement of the old English, almost obsolete, to most people unintelligible, ' hallowed ' by ' sanctified '." He did not say *hallowed* is obsolete, but contended that it is " almost " so. I am inclined to agree with him that it is " to most people unintelligible." It is true that " one swallow does not make a Spring "—but the boy who, in a catechetical examination, stated the First Petition of the Lord's Prayer as: " Hell be Thy name ", at least pointed to a possible carelessness in his catechetical instructor. Wordsworth reminds us that " The boy is father of the man "—and I am wondering how the ordinary " man in the street " would to-day give an inquirer a definition of *hallowed*. Fr. Duren suggested *sanctified* to replace *hallowed*. I thought it but a slight improvement

on *hallowed,* and suggested *holy* as more commonly used and therefore less unintelligible. Your correspondent declares that *hallowed,* like the Latin *sanctificetur,* " expresses action, which ' hallowed ' does, and which ' holy ' does not." But the Standard Dictionary (referred to by your correspondent as an authority) gives *holy* and *hallowed* as synonyms, so that " Holy be Thy name " equals " Hallowed be Thy name." The little word *be* is important here, for it is really an injunction to action (e. g., *Be* quiet, *Be* attentive, etc.). " Holy *be* thy Name " thus means " May Thy name be kept holy." I should like to have your correspondent make some tests with ordinary folk, (his *hoi polloi*) asking them what they understand by " All Hallows College ", " Hallow-Mass ", or even " Halloween " (which last word is more commonly known to boys as *Hollereve,* and to grown-ups means a night of laughable revelry). Proverbial wisdom assures us that " The proof of the pudding is the eating." Just what do the *hoi polloi* think " hallowed " really means?

2. Your correspondent invites me to consult a Dictionary for *trespasses.* I have taken his advice, and I find the largest of all our American dictionaries, The Century Dictionary, giving its *first* meaning as " Unlawful or forbidden entrance or passage; offensive intrusion of bodily presence." Under this definition it discusses the various legal aspects of a trespass, allotting some 400 words to this business. I had argued that to most good folk *trespass* means an unlawful or a forbidden passage or entrance—an unlawful act which many good folk, nevertheless, seem quite willing to commit if they feel sure they will not be detected in the act. Such people do not think of a *trespass* as a *sin.* For the *second* meaning (which comprises somewhat of a jumble of various things) the whole discussion is confined to some 60 words, the definition being: " An aggressive or active offense against law or morality; the commission of any wrongful or improper act; an offense; a sin: as, a *trespass* against propriety." In my comment on Father Duren's letter to the Editor, I instanced (as illustrating what the Dictionary styles " a *trespass* against propriety " the polite formula: " May I trespass on your time (or your patience, or your leisure) ", which those who use the formula ordinarily take for granted

without awaiting the permission thus requested. They assuredly do not think of their action as a sin. The only illustration the Dictionary gives of *trespass* as a *sin* is taken from the Protestant Bible: " You hath he quickened, who were dead in *trespasses* and sins " (Eph. II-1). It is a curious illustration, since there seems to be a distinction made here between *trespasses* and *sins*. Our Catholic text here is " offences and sins "—and MacEvilly makes a distinction between *offences* and *sins*. Instead of " Forgive us our trespasses " I suggested " offenses " or (still better) " sins," as more intelligible to Catholics. Illustrating the proper use of *trespass*, Fernald, in his large work, *English Synonyms and Antonyms* merely says: " an *intrusion* upon a neighboring estate is a *trespass* " (page 99). He thus looks at *trespass* as a purely legal term. In the N. T. of the King James Bible, *trespasses* occurs eight times, and the verb *trespass* four times. Neither word is found even once in ur Challoner's N. T. How, then, shall Catholic folk understand the meaning of " Forgive us our *trespasses* "? To them it is not a Biblical word, but either a legal term or bit of polite diction.

3. Your correspondent favors " those who ". Father Duren pointed out that English-speaking Catholics use this formula, and in addition three others: " those that ", " them that ", and " them who ". He also pointed out that all four phrases are grammatically correct. He was merely pleading for some kind of uniformity. I took occasion to add that " them that " (for using which phrase a certain pastor " beat up " a little schoolgirl) appeared to have the preferential vote of the highest Catholic culture in England and in America. Until uniformity can be attained, of course any Catholic may choose the phrase that he likes best (which ordinarily means, I think, the phrase which he has learned at home or in school). I also pointed out that a Catechism " ordered by the National Synod of Maynooth and approved by the Hierarchy of Ireland " (the REVIEW, July, page 10) used the expression " them who ". I think Episcopalians here and in England prefer " those who ". As St. Paul remarked: " Let every man abound in his own sense " (Rom. 14:5).

H. T. HENRY.

P. S.—Some days after mailing the above Reply to the REVIEW I received the following letter from the Rev. Dr. Beecher, of St. Patrick's College, Maynooth, with whom I have the pleasure of acquaintance only through his distinguished writings. Two features of his letter especially attract me: first, his view that the " Our Father " has obsolete words which could be a stumbling-block to children; second, that a reconstruction of any English translation ought to take note of the rhythmical character desirable in a translation and of the parallelism " so characteristic of Hebrew speech ". I trust that the highly interesting and valuable character of Dr. Beecher's remarks will serve as my apology for having his letter printed without his formal permission to do so.—H. T. H.

ST. PATRICK'S COLLEGE,
MAYNOOTH, IRELAND.
28 AUGUST, 1936.

Dear Monsignor Henry,

I have read with very great interest your article in THE ECCLESIASTICAL REVIEW regarding the Lord's Prayer. I think it a pity that this most beautiful of all prayers should be made a stumbling-block to children by the use of obsolete words.

Also, the original translator seems to have known nothing of parallelism—so characteristic of Hebrew speech—and seems to have had no idea of rhythm; otherwise, he would not have been guilty of the unnatural and violent inversion in the first petition. Even if the obsolete word " hallowed " be retained, how much better and smoother the prayer would run thus:

" Thy name be hallowed,
Thy Kingdom come,
Thy will be done."

The parallelism is preserved in the Greek and Latin forms, but destroyed in the English form.

Yours sincerely,

P. A. BEECHER, D.D.

THE PARABLE OF THE LOCKED DOOR.

To the Editor, THE ECCLESIASTICAL REVIEW.

"You know, Jack, I can't remember a better Forty Hour sermon than the one we heard last night."

"Right you are, Jim, come to think of it. There was something about the way that priest spoke that made a fellow realize how sincerely he meant every word he said about the Eucharist."

They are two office workers on their way home: just ordinary every-day Catholics, real fellows playing the game as best they can.

"Do you remember, Jack", the older of the two continues, "what Father Reed said about being more than just Sunday Mass Catholics?"

"Sure thing, Jim. He was so serious about wanting us to appreciate the great gift we have in Christ's real presence. In fact, the way he painted the picture of Our Friend, as he called Him, just waiting for us to drop in at any time, surely made a big impression on me."

"Tell you what, old fellow—I'll bet my new pipe that He would be glad to see us right now. What do you say?"

"Right again. I'm with you. We pass the church on our way home."

Five minutes later and the two friends are climbing the church steps. They haven't done this sort of thing since they were school boys and somehow they are getting a bit of a "kick" out of it.—A waiting Friend—a few minutes to say hello and tell Him about the baby, the raise down at the office, or perhaps a trouble here and there. Jim, a step ahead of his friend, tries the door.

"Locked, Jack. Guess they leave only the side-door open. Come on around."

A short-cut round the side of the church, another door tried and—the same result. Two puzzled and disappointed friends look at one another for a minute, and then—"Now what do you make of that, Jim?"

And my question to you is the same: what do *you* make of the growing practice of the "closed" church after six or seven o'clock in the evening? Must the janitor who leaves at six lock the church? Or is there so much danger of the church

being robbed between six and nine o'clock, more so than during the rest of the day?

The only excusing cause that I can find for the locked door in the ordinary parish is the above mentioned danger. For purpose of argument, we will admit that there is greater danger of robbery in the evening (a debatable point). Is that danger sufficient to be an excusing cause for the prevention of the evening visit? After all, evening is practically the only time when the average working Catholic has an opportunity to drop in at his parish church for that precious few minutes with Christ. How much those evening visits close to the Sacred Heart can mean toward reviving fervor among the laity, few of us will ever know. The risk involved in an " open " church is a small price to pay for the difference between the chill of the locked door and the warmth of Christ's presence. Were but a few consoled and encouraged in life's battle by that evening visit, the pastor might feel that any risk involved was well worth while. On one occasion Christ tried Peter's faith by asking him to risk walking on the waters of Genesareth; He expects us to take a chance for Him once in a while too.

Meanwhile Jack and others throughout our United States are repeating the puzzled question: " Now what do you make of that; why should the doors be locked? "

AMBULATOR.

THREE HOUR SERVICE ON GOOD FRIDAY.

To the Editor, THE ECCLESIASTICAL REVIEW.

Mr. Riley's attempted refutation in the August REVIEW of my argumentation concerning the Three Hour Service on Good Friday, appearing in the March issue, might be answered briefly by saying that Mr. Riley does not seem to understand the theological principle involved. He does not seem to discriminate between the *ex opere operato* of the liturgy and the *ex opere operantis*. Although he states that he is " not trying to advance the Three Hour service to a place of greater importance than that held by the liturgical service appointed for the day ", the tenor of his whole argumentation, nevertheless, seems to be that the Three Hour devotion is more important than the liturgy of Good Friday.

Mr. Riley goes too far in construing my words as advocating *the abandonment* of the Three Hour service. Far be it from me to condemn what Holy Church approves. My plan would give the faithful the value of the liturgy plus that of the indulgence.

If the Catholics of San Francisco are as zealous as Mr. Riley would have us believe, well and good. But, unfortunately, San Francisco is not the whole country; and I am glad if I underestimated the fervor of our Catholics on Good Friday. I had made my observations for many years, however, and had asked information from other priests, many of whom bewailed the fact that the Good Friday liturgy was so little attended. To cite but one example, let me refer to a parish church of some 5000 souls of whom, by actual count, only 62 were present at the sacred liturgy, though it was performed early and briefly enough to finish by 8 o'clock. But that same church was filled in the evening for a two-hour service. We all agree that the people seem to desire to attend devotions on Good Friday, and if they understood the value and efficacy of the liturgy, they would undoubtedly come in greater numbers, though the hour is less convenient.

Mr. Riley's strongest point is that Holy Church has granted an indulgence for the Three Hour service or devotion. He states: " It is difficult for me to conceive how the Church could put its seal of approval upon this devotion more positively than by enriching it with this plenary indulgence. . . ." He evidently infers that for that reason it should be held. Driving his argument to its logical conclusion one would arrive at the fact that the liturgy, Holy Mass, for instance, not being indulgenced because it is of infinite value, should give way to some indulgenced devotion. Indeed, many a pastor knows of souls who will gain, or think they gain, every indulgence and at the same time miss Holy Mass on Sunday without sufficient reason. One should not forget that the same indulgence can be gained much easier as to time and effort by certain short ejaculations. Again, the Church does not enforce any indulgenced devotion, but insists on the performance of the sacred liturgy on Good Friday, though it is not a day of obligation and she urges the participation of the faithful for whom and in whose name the worship is held; but she leaves the indulgence to one's choice.

The indulgence is merely granted as an incentive to private piety. The Church would rejoice more if the faithful participated in the liturgy, which has its own specific efficacy. If the Roman authorities were asked whether the Three Hour service minus the liturgy is to be urged, or the liturgy, the latter would be favored, the plenary indulgence of the devotion notwithstanding.

We are told that in San Francisco the churches are filled three times on Good Friday, but it is also stated, " It is true that attendance at the morning liturgical service is not as great as the attendance at the Three Hour devotion." The reason he assigns for this is that, " most of our people are gainfully employed and must be at their places of business at that hour." That is the very reason why I suggested that the liturgy be made part of the devotion so as to give the people the benefit of it, especially since ever so many have not been able to attend these sacred functions and hardly know what they are.

The efforts of Mr. Riley and his associates in San Francisco are commendable. But their work would be still closer to the mind of the Church and in the spirit of Catholic Action, if they should try to induce the people to sanctify Good Friday by attending the liturgy as the official worship, and therefore move the Three Hour observance accordingly to the morning. It might even be more satisfactory to most employers to give a half-day free rather than to interrupt business at noon. There would even then be many people to fill the churches for a private devotion. Numbers are deceiving on a day like Good Friday. If a larger parish fills its church six or seven times on Sunday, then it may fill it three times on Good Friday and still have many slackers, if they may be called that on a day not of obligation.

Moreover, if it is argued that many non-Catholics are attracted by the Three Hour devotion and that many fallen-away Catholics are reached, would these people not be more touched by the beauty of the sacred liturgy? And would it not bring home to non-Catholics that the Catholic service is superior to their service? Are they, perhaps, not confirmed in their opinion that their service is so much like the Catholic worship, when they find that the Three Hour devotion without the liturgy consists of a rotation of things similar to their own, such as prayers and hymns and what not? All in all, I believe that

my contention holds despite the statement that "the Three Hour service does not interfere with nor subordinate the liturgy." When my critic adds: "If where two or three are gathered in His name, the dear Christ is there in the midst of them, what shall we say when there are gathered in that sacred name not two or three, but hundreds of thousands?", let him remember that this applies above all to the liturgy as the official act. Let him strive to bring home to the millions of stragglers that Holy Mass is the act *par excellence* in which is not only "commemorated", but actually performed what the Three Hours mean, and that there is no greater "vivifying principle in their lives" than the sacred liturgy, whose most sublime part is the Holy Sacrifice of the Mass.

Finally, I would refer to the Encyclicals of the Popes on the importance of the liturgy, and to late utterances of the Holy Father as found in the June number of *Orate Frates* (p. 377), published by St. John's Abbey, Collegeville, Minn., in which His Holiness says: "But when one wishes to know what *she* [the Church] understands by prayer, that is an entirely different matter: and it is in the liturgy that one discovers her way . . . to teach the faithful to pray as she prays."

LAMBERT W. SCHROTT

Corpus Christi, Texas.

DEGRADATION DOES NOT REVOKE ORDINATION.

Qu. If the words of the Roman Pontifical for the degradation of a priest are compared with those for ordination, the impression seems to be given that the former takes away the priestly power. At ordination to the priesthood the bishop says: "Accipe potestatem offerre Sacrificium Deo, Missasque celebrare tam pro vivis, quam pro defunctis. In nomine Domini." At degradation from the priesthood he says: "Amovemus a te, quin potius amotam esse ostendimus potestatem offerendi Deo sacrificium, Missamque celebrandi tam pro vivis, quam pro defunctis. Potestatem sacrificandi, consecrandi, et benedicendi, quam in unctione manuum recepisti, tibi tollimus hac rasura." Does this mean that by degradation a priest's Orders are completely voided, so that, if he nevertheless said Mass, it would not be a real Mass?

Resp. Degradation is the most grievous of the ecclesiastical penalties that can be inflicted only on clerics, since it implies

not only deposition and the prohibition of wearing the clerical garb but also reduction to the lay state. It can therefore be inflicted only for those heinous crimes to which it is applied by the Code.

Canon 2305 § 1-2. It is always *ferendae sententiae* and can be inflicted upon clerics who, after joining a non-Catholic sect or publicly adhering to one, persist in their apostacy despite a proper admonition (canon 2314 § 1, n. 3); upon one who lays violent hands on the person of the Pope (canon 2343 § 1, n. 3); upon one guilty of murder (canon 2354 § 2); upon one who directly violates the seal of confession in more grievous circumstances (canon 2368 § 1); upon clerics in major orders and religious in solemn vows who have presumed to attempt marriage and who upon being admonished do not within a specified time repent (canon 2388 § 1); upon one who has already been deposed and deprived of the clerical garb and continues for a year to give grave scandal (canon 2305 § 2).

The *verbal* or *edictal* degradation—that is, one inflicted by sentence of a competent ecclesiastical tribunal—is rare in view of very few crimes where it would be possible; the *real* degradation—that is, with the observance of the ceremonies laid down in the Roman Pontifical—is to-day practically unheard of. These ceremonies are indeed very gruesome. The priest vested as for Mass and holding the chalice with wine and water and the paten with the host is brought before the bishop, who then takes the chalice with the wine and water and the paten with the host out of the hands of the priest to be degraded, reciting the first of the formulae, quoted by our inquirer. Then the bishop scrapes the hands of the priest to be degraded with a piece of glass or a knife, rubbing away—as it were—the holy oil with which they were annointed at his priestly ordination, and recites the second formula. Finally the bishop with appropriate words divests the priest to be degraded of the chasuble and stole he has desecrated.

What effect does degradation produce? Whether it be carried out with the terrifying ceremonies of the Roman Pontifical after a valid sentence or inflicted only by the sentence without the ceremonies, degradation does not obliterate the sacramental character of the priesthood; it does not render void the sacrament of Orders received by the degraded priest; for

the Church cannot revoke the sacrament once validly conferred, and cannot erase the indelible character impressed upon the priest's soul in ordination. Therefore if a degraded priest, notwithstanding this penalty and the prohibition of exercising his Orders contained in it, should nevertheless say Mass, it would still be the Holy Sacrifice, despite the unlawfulness of his celebration of the Sacred Mysteries.

How then can the words of the Roman Pontifical be reconciled with the Catholic teaching of the indelible character of the sacrament of Holy Orders? Two explanations are possible. The word *potestas* need not be understood of the power of Orders, but may be taken for the juridical power, the permission, authority, right to exercise Orders. This explanation scarcely satisfies. That is indeed the effect of degradation from the priesthood, but the words of that rite are too awful to denote merely that: they must signify more. The second explanation will give a deeper understanding of that fearful rite. According to this explanation the words cannot be taken in their literal sense, but must be understood metaphorically. To show her detestation of the enormous crimes by which the priest has made himself unworthy of the sacred ministry and merited his expulsion from the priesthood, the Church, so far as lies in her power, deprives him of his Orders and manifests her abhorrence of his unworthiness by an hyperbole which in its literal sense altogether transcends her power. Such usage is not uncommon in the liturgy. To recall but one instance, how can the Offertory of the Mass for the dead be reconciled with Catholic teaching except by understanding it in the figurative sense? For how can the Church pray to God to " save the souls of all the faithful departed from the pains of hell and from the deep pit: to save them from the lion's mouth, nor to suffer the fiery lake to swallow them up, nor endless darkness to enshroud them . . .; to lead them . . . from death to life," if the sentence of the particular judgment has irrevocably determined their everlasting lot in hell or in heaven, their eternal death or their eternal life? In this prayer the Church in spirit does not stand at the bier or grave of a departed child, but rather places herself at the bedside of one about to pass through the portals of death and, in spirit as though the die had not yet been cast, prays that the sentence of the Almighty be not the terrifying one of death

but the merciful one of life. In a similar manner the Church, in degrading a priest, gives vent to her horror at the unworthiness to which he has sunk as a result of the enormity of his crimes, and her solicitude to protect her faithful children, in words that not only signify his expulsion from the ranks of her priests, but also seem to rob him of his Orders. She can justly speak in this manner, since for practical purposes his condition is that of a lay person: though he remains a priest forever according to the order of Melchisedech, he is cast out of the ranks of the priesthood and may not under any circumstances whatsoever approach the altar again.

VALENTINE T. SCHAAF, O.F.M.
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THE COMMUNION CLOTH IS PRESCRIBED.

Qu. After the introduction of the Communion paten some years ago, many priests discarded the Communion cloth as having no purpose. In the National Eucharistic Congress of 1930 at Omaha, Nebraska, this question was amply discussed and from citations of the *Acta Apostolicae Sedis* then issued by the Congregation of Sacred Rites the presiding Bishop convinced all that the Communion cloth must be retained.

It is the Holy Table of the Lord we approach, and the cloth reminds us that it is the " mensa parata."

I notice in some dioceses that parish, convent, even cathedral churches do not conform. Will you kindly enlighten us: Has any Roman decree since 1930 abrogated the use?

Resp. The text of the Instruction published by the Sacred Congregation of the Sacraments, 26 March, 1929, requires the simultaneous use of a Communion cloth and of a Communion paten: " In diribenda fidelibus sacra Communione, praeter, ante communicantes extensum, linteum albi coloris, juxta rubricas Missalis, Ritualis, et Caeremonialis Episcoporum, patina erit adhibenda argento, aut metallo inaurato confecta, nullimode tamen artificiosa arte intus exsculpta, quae ab ipsis fidelibus subter eorum mentum erit apponenda, excepto casu, quo sacra Eucharistia ab Episcopo ministratur, vel a Praelato Pontificalibus utente, vel in Missa solemni, adstante sacerdote vel diacono, qui patenam subter communicantium mentum teneat." (A.A.S., xxi, p. 638, 5.)

This text is accurately translated in Bouscaren's *Canon Law Digest* (p. 362, 5): "In distributing Holy Communion to the faithful, in addition to the white linen cloth spread before the communicants, according to the rubrics of the Missal, the Ritual, and the Bishops' Ceremonial, a paten should be used, which should be of silver or gilded metal, but not engraved on the inside, and which should be held by the faithful themselves under their chins, except in the case where Holy Communion is given by a bishop, or by a prelate in pontificals, or in a solemn Mass, when a priest or deacon who is in attendance may hold the paten under the chins of the communicants."

This decree has not been modified by any later official declaration, except a private reply to the Bishop of Rodez in France who had asked, "whether in the Communion of the faithful according to the Instructions of 26 March 1929, the acolyte may hold the paten under the chin of the communicants". The reply was: "The Instruction does not forbid this, provided it be done with sufficient care." (Bouscaren's *Cumulative Supplement*, 1935-36.)

The Sacred Congregation, however, has never revoked the first lines of its Instruction, stating that a paten must be used "in addition to the white linen cloth spread before the communicants, according to the rubrics of the Missal, the Ritual, and the Bishops' Ceremonial."

It is true that in a number of convents, parish churches, and even cathedrals the Communion cloth has been suppressed as superfluous. But, according to canon 27, forty years will be necessary that such a custom may prescribe against a positive rule of the Sacred Congregation of the Sacraments. "Nulla consuetudo . . . juri ecclesiastico praejudicium affert, nisi fuerit rationabilis et legitime per annos quadraginta continuos et completos prescripta."

Meanwhile we must agree with the conclusion upheld by the Most Reverend President of the National Eucharistic Congress of 1930 at Omaha, namely, that the Communion cloth must be retained.

NATIONAL CATECHETICAL CONGRESS OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE.

Preparations for the National Catechetical Congress of the Confraternity of Christian Doctrine, to be held in New York, 3-6 October, 1936, have received an impetus from the special encouragement of the Holy Father.

His Excellency the Apostolic Delegate, the Most Reverend Amleto Giovanni Cicognani, has made public the following excerpts from a letter of Cardinal Pacelli:

> While the Holy Father thanks Your Excellency for your filial homage, so much the more acceptable because joined with your cordial prayers, he is even happier to send you the warmest expressions of hope for the success of such an important Congress as that of which Your Excellency speaks. Inspired as it is, by the pastoral zeal we share for those great objectives of safeguarding the faith and of promoting the fuller observance of the Christian life in the nation, such a Congress has already of itself the perfect guarantee of the divine assistance; and His Holiness does not doubt but that the well-planned work of preparation, which he blesses from his heart, cannot fail to fulfil the wishes of all and to lead in due time to the most happy outcome.

His Excellency the Apostolic Delegate adds strength to the Holy Father's hope by consenting to be present and to address the delegates to the Congress. He has consented also to give an address over the radio, as he did at the National Catechetical Convention of the Confraternity held at Rochester, New York, in October, 1935.

Much interest is evinced in the preparations by teachers of religion, clerical and lay, throughout the country, and the prospects are for an attendance of several thousands of such teachers.

The problems to be discussed are the problems with which the Confraternity is dealing—the Vacation School, Year-round Instruction for the Catholic child in the public school, the Discussion Study Club, and the religious education of the Catholic child in the home. All phases of these problems will be up for discussion. They will be treated by those who have had practical experience in meeting these problems, and the resulting discussions will be of great value to those who have not had such practical experience.

An interesting feature will be publishers' exhibits of catechetical materials and diocesan exhibits of project work done by children in the Vacation Schools.

There will be general meetings and sectional meetings. Teachers of religion and those interested in the teaching of religion are invited to the Congress.

The Confraternity of Christian Doctrine in the United States is presided over by an Episcopal Committee—Archbishop John T. McNicholas of Cincinnati, Archbishop John G. Murray of St. Paul, and Bishop Edwin V. O'Hara of Great Falls, Montana.

ST. ANN OR ST. ANNE.

To the Editor, THE ECCLESIASTICAL REVIEW.

The name of the Mother of the Blessed Virgin Mary when it occurs in the *Catholic Directory* as patron of churches or otherwise is spelled Ann and Ann's probably ninety-nine per cent of the times. In the *Catholic Encyclopedia* the name Anne is probably printed many hundreds of times, and whether it refers to a saint, or the patron of a church, or distinguished women of history who bore the name, the spelling is invariably A-n-n-e. When we reach the place in the *Encyclopedia* where Ann comes in alphabetically, we are directed to look up St. Anne. Several distinguished churches in the United States whose patron is St. Anne are referred to in the *Encyclopedia.* In looking them up in the *Catholic Directory* I found there was one of them spelled Anne as in the *Encyclopedia;* the others were given as Ann. I have met only the form Anne in translations of the Missal, in Butler's Lives and indexes of the saints, in standard histories, and standard dictionaries and encyclopedias.

Getting out the *Catholic Directory* involves a vast amount of work; and the editors deserve the greatest credit for the accuracy of this magnificent yearly indispensable report. Nevertheless when times get better some of us may ask them to please correct the spelling of the name of the patron of our church.

A PASTOR.

INTERRUPTING MASS FOR SICK-CALL.

Qu. Is it permissible for a priest to discontinue Mass in order to attend an urgent sick-call?

Resp. It is permissible to discontinue Mass, even after the Consecration, in order to attend an urgent sick-call—for instance, that a dying person may receive the sacraments necessary for salvation, viz., Baptism or Penance; or Extreme Unction, if the dying person is unconscious and accordingly Extreme Unction may be more useful than absolution for the remission of grievous sins.

When for such a pressing reason Mass is interrupted after the Consecration, the priest should ask some pious persons to remain in adoration before the altar. If this is not possible, he should enclose the sacred species in the tabernacle. On his return he will continue Mass from the prayers and ceremonies next to the interruption, even if he has been away several hours.[1] " Incepto canone et a fortiori peracta consecratione, nonnisi ex gravissima causa Missa interrumpi potest, v. g. ad moribundum baptizandum, absolvendum, vel unguendum si absolvi nequit . . . Si Missa post consecrationem interrumpitur, curare debet sacerdos ut remaneant adorantes coram Sanctissimo Sacramento; secus, in tabernaculum sacras species reponat; rediens ad altare, etiam post aliquas horas, prosequi debet ubi desierat."

The same solution is given by Lehmkuhl, second volume, p. 195, n° 337, C.; by Noldin, *De Eucharistia,* p. 250; by Cappelo, *De Sacramentis,* first volume, p. 677, n° 825, 6; by Sabetti-Barrett, edition of 1931, p. 671, n° 721, quaes. 4, etc.

MOVEMENT OF LIPS IN SAYING ROSARY.

Qu. Is it required that the lips be moved in private recitation of the rosary in order to gain attached indulgences?

Resp. A person who recites the rosary alone must move his lips in order to gain the indulgences attached to this devotion. Since it must be a vocal prayer, it requires a certain use of the vocal organs, and therefore at least a slight motion of the lips.

[1] See Tanquerey, *De Eucharistia,* p. 600, n° 847; edition of 1930.

In regard to short ejaculatory prayers a mental recitation has been declared sufficient for the gaining of indulgences. (Decree of the S. Poenitentiaria, 7 Dec. 1933, *A.A.S.*, XXVI, p. 35.)

Canon 934 of the Code, § 3, states that all indulgenced prayers (not excepting the rosary) may be said alternately with another, *or followed mentally while recited by another.* " Ad indulgentiarum acquisitionem satis est orationem alternis cum socio recitare, aut mente eam prosequi, dum ab alio recitatur."

The deaf and dumb, or the deaf only, may gain indulgences attached to public devotions by mere presence and mental union.

In the case of private devotions, it suffices if they be said mentally or read over without articulation. (Canon 936.)

VOICE AND RAISING OF ARMS AT MASS.

Qu. 1. How loud should the prayers, for example, the Introit, Gloria, Epistle, Gospel, Preface, etc., be said when no other priest is celebrating in the same church at the same time?

2. How high and in what position should the Sacred Host and chalice be raised at the elevation? I have observed some priests raising them perpendicularly above their heads.

3. How large a sign of the cross should be made with the Host and chalice immediately before the priest consumes the Sacred Species?

4. When the priest turns round to say the " Ecce Agnus Dei " before the Communion of the people, how high should he hold the ciborium and how high the Host?

1. The parts of Low Mass which according to the rubrics must be said aloud, " clara voce ", should be read " in a clear and intelligible, but moderate and grave voice, such as will excite devotion ". (See *The Sacred Ceremonies of Low Mass* edited by M. O'Callaghan, revised by J. S. Sheehy, 12th edition, p. 3.)

Here is the full text of the rubric: " Sacerdos maxime curare debet, ut ea quae clara voce dicenda sunt, *distincte* et *apposite* proferat; non admodum festinanter, ut advertere possit quae legit: nec nimis morose, ne audientes taedio officiat; neque etiam voce nimis elata, ne perturbet alios qui fortasse in eadem ecclesia tunc temporis celebrant; *neque tam submissa ut a circumstantibus audiri non possit;* sed mediocri et gravi, quae et devotionem moveat, et audientibus ita sit accommodata, ut quae leguntur intelligant." (Rub. Gen. tit. 16, n. 2.)

2. At the elevation the celebrant must raise the Sacred Host and chalice in a straight line and high enough for the Host and the chalice to be seen by the people. This is the very expression used by the " Ritus servandus in celebratione Missae ", VIII, 5; and 7: " Sacerdos elevat in altum Hostiam, et intentis in eam oculis (quod et in elevatione Calicis facit) *populo reverenter ostendit adorandam*. . . Et accipiens Calicem discoopertum cum Sanguine ambabus manibus elevat eum, et *erectum quantum* commode potest, *ostendit populo adorandum.*"

3. The manner in which the celebrant must bless himself with the Sacred Host and the chalice before consuming the Sacred Species is described briefly and clearly in the " Ritus servandus in celebratione Missae " (X. 4 and 5): " Accipit ambas partes Hostiae inter pollicem et indicem dexterae manus, et cum illa supra patenam *signat seipsum signo crucis,* ita tamen ut *Hostia non egrediatur limites Patenae* . . . calicem dextera manu infra nodum cuppae accipit, sinistra Patenam, dicens " Calicem salutaris, etc ", et signans se *signo Crucis cum Calice,* dicit " Sanguis Domini Nostri, etc".

This rubric is explained as follows in O'Callaghan's *Sacred Ceremonies of Low Mass,* pp. 119 to 122: " The priest takes between his right thumb and forefinger the two parts of the Host, and lays them together . . . and thus holding them in his right hand, makes with them the sign of the Cross, holding the paten under them with his left hand, taking care, in making the cross, that the Host does not pass beyond the circumference of the paten, nor so high that the Host may be seen by the people, and says ' Corpus ', etc., inclining his head at ' Jesu Christi ' " (S.R.C. Decr. 2850, ad I).

The most correct practice is to draw the perpendicular line of the cross from about the level of the eyes down to the paten, while saying " Corpus Domini nostri Jesu Christi "; then to raise the right hand halfway up the same line, saying " custodiat animam meam ", and then form the transverse line (which we call the arms of the cross), saying " in vitam aeternam. Amen."

Likewise, before drinking the Precious Blood, he takes the chalice under the knob of the cup, saying " Calicem salutaris ", etc. up to " salvus ero ". Then he raises the chalice steadily, and in a straight line, but so that the top of it may not be higher

than his eyes, and forms with it the sign of the Cross, as he did with the Host, saying " Sanguis ", etc., and inclining his head at " Jesu Christi ".

4. When the priest about to distribute Communion to the people turns round to say the " Ecce Agnus Dei," he must hold the ciborium at the knob of the stem, in his left hand, while the thumb and first finger of his right hand hold a sacred particle, *raised a little above* the edge of the ciborium. (See *Sacred Ceremonies of Low Mass*, p. 170). Here is the very text of the rubric of the " Rituale Romanum " of 1925. Tit. IV cap. II, 3: " Deinde ad altare se convertit, genuflectit, manu sinistra pyxidem prehendit; dextera vero sumit unam *particulam*, quam inter policem et condicem tenet *aliquantulum elevatam* super pyxidem; conversusque ad populum in medio altaris dicit clara voce, ' Ecce Agnus Dei ', etc."

Of course, the left hand of the priest should hold the ciborium close to his breast, and not higher.

IS MEAT ALLOWED ON EMBER DAYS?

Qu. In Ireland meat is allowed on Ember Saturdays at the principal meal. Is it allowed in the United States?

If not, by what right is it allowed over there?

Resp. In either case it will depend upon the indults of the respective countries. These indults often differ in certain details.

BLESSING ARTICLES OF DEVOTION WITH SIGN OF CROSS.

Qu. 1. Have members of the Near East Association the privilege of blessing objects by the sign of the Cross?

2. I believe this Association claims that priests who were members before April 1933 still have this privilege.

Resp. 1. Whether the blessing with the sign of the Cross alone suffices, will have to be learned from the faculties themselves; in some cases the prescribed formula may have to be used.

2. Those who were members of this and other similar associations before 1 April, 1933, retain the faculties. (Cf. ECCLESIASTICAL REVIEW, issue of June, 1933, pp. 621-622.)

Book Reviews

A HISTORY OF THE CATHOLIC CHURCH. By the Rev. Fernand Mourret, S.S. Translated by the Rev. Newton Thompson, S.T.D. Volume Two, Period of the Church Fathers. B. Herder Book Co., St. Louis, Mo., 1935. Pp. xx + 700.

In its general arrangement this work departs from the topical method which is usually found in text-books, and follows a strictly chronological system. Both methods have definite advantages, but the preference of teachers is ordinarily in favor of the treatment by subject matter. The chronological method does not lend itself so readily to the need of pointing out the spread and diffusion of the Church. Furthermore, the danger exists that, when the chronological arrangement is strictly adhered to, many subjects may easily be passed over, or that their importance may be obscured in the midst of other matters.

The period covered in this volume extends from the outbreak of the Arian heresy to the fall of the Western Roman Empire. This latter date (476) has lost favor with the majority of historians as possessing little significance in civil or ecclesiastical history, but every historian enjoys the right to divide his subject in the manner that seems best to him. In this period the author considers the affairs of the Church as centering around three great movements—the end of Paganism, the rise of Christianity to the position of the State Religion, and the emancipation of the Church from the Empire. The period was, of course, the time of the Fathers and the great councils, the time of the great doctrinal controversies when Faith came to triumph over scepticism and philosophy. All these topics are dealt with in considerable detail and in a manner to bring out their supreme importance in the life of the Church. The manner of dealing with the missionary and liturgical activities of the Church will easily lend itself to independent investigation on the part of students.

It is regrettable, however, that greater care was not exercised in the drawing up of the bibliography. Very little attention was given to works in English, and in some cases the reference to translations is to the French version even though there is a translation into English, e. g. Kellner's *Heortologie*. There is no reference to the English translation of Cardinal Rampolla's *Santa Melania Giuniore* with its excellent Introduction by Father Thurston. Under the direction of a skilled teacher the work should be of great value for students in seminaries.

A HISTORY OF THE CHURCH. By Philip Hughes. Volume Two, The Church and the World the Church Created. New York, Sheed & Ward. Pp. xvi + 517.

The author of this work seems to be in the historiographical tradition of the end of the eighteenth rather than the end of the nineteenth century. He appears to be more concerned about thought in history than technique in writing it. His purpose is to give his readers pictures rather than proofs. His bibliography is hardly noticeable and of footnotes there are hardly any. He builds up his vision of the men and events of the past, spreads this vision on his canvas with the lush color of a Rubens, and goes his way rejoicing that there was a time when the truths of the Christian religion were actualities in the lives and the institutions of men. He has a happy turn for the phrase and he has a wealth of sonorous adjectives. It is well, perhaps, that there are some historians who so conceive the duties of their craft.

In the period covered by this volume the author had ample opportunity to exercise his gifts. From Constantine to Thomas Aquinas the world was rich in striking figures. It was a time in which there were many who did nothing by halves, whether they were kings or popes, warriors or monks, scholars or saints. The author contents himself with the passing show, and is little concerned with the underlying thoughts or theories from which great actions arose or toward which great movements were directed. The author rarely allows himself a digression into speculative fields, and his narrative never halts in the quest for philosophical inquiry or elucidation. The work lends itself to pleasant reading and cannot fail to provide many readers with entertaining and instructive excursions into the past. It offers inspiration rather than instruction, and the reader who goes through its pages will, no doubt, desire further acquaintance with the men it has presented for his scrutiny. As to its availability for use in the classroom, it must be said that it is composed on a model that has little in common with the conventional text-book, but, nevertheless, in the hands of a skilled teacher, it may supply elements that are frequently missing from the commercial manuals which are drawn up with an eye to examinations and credits.

MANUAL OF PATROLOGY AND HISTORY OF THEOLOGY. By F. Cayré, A.A., translated by H. Howitt, A.A., B.A. First Vol. First and Second Books. Desclée & Co., Paris, Tournai, 1936. Pp. xxxvii + 742.

In this book, intended for students in seminaries, the author has undertaken a very extensive plan. He aims at bringing together in one work courses in Patrology, History of Dogmas and Positive Theol-

ogy, and History and Principles of Spirituality. In presenting these different subjects in this manner the intention of the author is to embrace in one course or set of courses all the topics which are usually studied separately under the titles given above. This first volume carries the discussion as far as the time of St. Augustine. Needless to say there is no possibility for extended analysis of the works of the Fathers from the literary, the doctrinal, or the ascetical point of view. Unquestionably a great mass of information, historical and bibliographical, has been crowded into the work, and, as it stands, it may be looked upon as a summary and compendium of Bardenhewer's *Patrology,* Tixeront's *Histoire des Dogmes,* and Pourrat's *Christian Spirituality.* If there is any distinctive note in the work, it is to be found in the stress which is laid on Mystical Theology and Contemplation. Though it would be unfair to expect that any of the topics under discussion could be dealt with exhaustively in such meagre compass, the work would have gained in value for English readers if more attention had been paid to the works of English writers. The work is entirely too condensed to be useful as a work of reference for general readers, and somewhat too technical for beginners. Its usefulness in the class-room will depend on two conditions, the competence of the teacher, and the possibility for the students of having access to a well-stocked library.

MEXICAN MARTYRDOM. By Wilfred Parsons, S.J. New York: The Macmillan Co. 1936. Pp. vi+304.

When one member of the family is belabored, the other members are aroused. This is instinctive. Hence the reason why all Catholics of every nation are deeply concerned in what has been going on in Mexico for the last decade. Father Wilfred Parsons, S.J., has done much to fan that interest of Catholics into an ardent, prayerful and intelligent grasp of the problem of the martyrdom of Mexico. With a personal touch, the result of careful research, observation and consultation with those actually involved, the author of these twenty-two worthwhile chapters has given to Americans, and especially to those blessed with membership in the Mystical Body of Christ, an instructive account of what our fellow members of the Catholic Church in Mexico have suffered for the faith. He has explained the causes behind this tragedy of a government with its own people.

As Father Parsons says so trenchantly in his epilogue, Mexico has never been democratic, although she calls herself a republic. Be it viceroy or president, Mexico has always been ruled by a lay force who controlled the army. The Church, although to-day accused, has never been the leader but has always had a subservient place. When

the leaders in the past played fair with the Catholic Church she, it is true, by gentleness, persuasion and fair play has made advances and the religion she is in duty bound to protect has been able to evidence its beneficent effects for the welfare of the country. Behind all her advances, let us never forget the data of history: the state has ever had a power over the Church in Mexico.

In this volume the author raises and answers the question, Can the faith implanted by the Catholic Church in Spanish and Indian strains of the Mexican people be destroyed by the Communistic forces in the saddle to-day? One who reads aright these graphic recitals of the heroism and devotion of the Mexican laity and clergy can come to but one conclusion, and that is, No! "Not even the gates of Hell can prevail against you." The Mexican Catholic is Catholic through and through. Rationalistic distinction and differentiations are, to say the least, beneath him and his loyalty.

The present Mexican government is hateful to the Church because it knows that it alone is an obstacle to its greed and love of gold. That government is shown to be capitalism in its final stage, namely, Communism. Calles, Cardenas and others of that ilk laugh at the smoke-screen of Marxian socialistic philosophy. They want and are determined to get a totalitarian state.

The volume makes one think. Readers who are honest will go away convinced; those like Calles, Daniels, Morrow and their kind will wince and well they should, for their insincerity and unfairness are too patently exposed. Father Parsons has done a valuable service in this volume to the Catholics of Mexico. To the Catholics of the United States he has given a weapon that will hurt where it should.

CALVARY AND THE MASS. By Monsignor Fulton J. Sheen, Ph.D. P. J. Kenedy & Sons, New York. 1936. Pp. 112.

The laity are entering more and more into the spirit of the sanctuary, and we of the clergy can not close the gates to them. They realize, though perhaps indistinctly, that they are living, active members of Christ's Mystical Body, and that consequently they are to continue Christ's life. This continuation of Christ's life would be meaningless did it not include the Sacrifice of the Cross. The supreme act of Christ's life was Calvary, an act of love so sublime and powerful that only God could conceive and complete it. The Holy Sacrifice of the Mass is a continuation, rather than a mere reenactment, of Calvary in which we participate most intimately. Monsignor Sheen's latest book shows us how we sacrifice with Christ. ". . . we are coöffering our Mass with Christ." "Round about the hill of Calvary are our small crosses on which we, the small hosts, are to be offered." The

book is a striking correlation of the Seven Last Words of Jesus and the seven principal parts of the Mass. A lofty, poetical style fills the pages, and though some of the thoughts may be over the head of the layman, they are certainly not over the heart. At the end of Chapter Five an exalted prayer consecrates all our work, trials, and sufferings to God. The book is truly a "Missal Companion" that makes the Mass-book a more treasured possession. The neat format given to the book by the publisher makes the pages all the more pleasant to read.

THE UNFINISHED UNIVERSE. By T. S. Gregory. Sheed & Ward: New York. 1936. Pp. 343.

This book is not light reading, nor is it entertaining in the sense in which people read to be entertained. The publishers say it is a book for the theologian and the historian and for anyone interested in the Christian answer to the problem of existence. It is a sort of autobiography of a mind searching for truth. Mr. Gregory has attempted a sort of philosophy of history. Greek civilization comes in for a major review; then the Middle Ages, the Renaissance and the Reformation are placed under the magnifying glass; and finally our own day is placed in the test tube. In the Introduction we find the author's thesis, namely the contrast between the magician and the priest. Part I discusses the magician and the ancient world; Part II analyzes the magician in the modern world; Part III carries out his thesis of an unfinished universe.

The author holds that there are two possible rational accounts of the universe — one, realistic and religious; the other, idealistic and magical. The latter demands a completed universe, one subject to the control of man; the former requires an unfinished universe, man working out the ends of God. The book carries these two contrasting views down through the ages. Whether in Grecian or modern times, the magician's outlook is one of self-sufficiency, of measuring and controlling all things. "With a similar 'godlikeness' the modern mind has mastered and explained the universe, and overcome barriers which threatened or obstructed man's sovereign enterprise. It has conceived liberty as an absence of extra-human authority, and as man's infinite capacity to achieve his purposes with 'nature' as his servant; or, as an alternative to that naïve egoism, it has swung to the opposite extreme and described man as the unquestioning slave of a 'life-force'. But at all costs it has kept the intellectual monism, the chain of logic and necessity, unbroken. The universe is logically complete in order that as slave or master man may get it into his head. There is to be no

supernatural interference or intellectual submission. Man is the measure of all things and nothing is the measure of man."

"The realistic and religious mind, on the other hand, requires an unfinished universe, in which man is a real cause, and events really happen. Man is so far the master of nature as he is the servant of supernature. He has a function. He has authority over the beasts of the field only because God created him in the image of God. Man is a mediator, a priest who serves a mystery, discovering in his world a significance which he did not create, and cannot wholly assimilate. . . . God is his judge, and at every level of his experience commands him, is always *there*. . . . The magician brings all experience before his own judgment seat, and tests the gods by his own standards, while the priest submits his judgment to a mysterious and self-revealing deity. The one exploits, the other adores, the Godhead" (pp. 15-16).

The author's position is that the Hellenes were the supreme magicians of the ancient world, and that since the Reformation Europe has steadily returned to the mental habits of Greek antiquity, and, like the Greeks, is feeling the futility of life. As Anatole France says, "We have eaten of the fruits of the tree of knowledge and the taste of ashes is left in our mouths" (p. 19). In expounding this thesis, Mr. Gregory is often wearisome, and often flashes a cryptic sentence which rewards the reader for his plodding. We all know that type of mind which cannot submit but which must comprehend; we can profit by learning that when the gods retire men take their place; when there is talk of a mathematical religion we need to see what has happened to previous efforts to make of mathematics a religion; we profit by learning how previous generations have suffered from attempting to adapt truth or an idea to man instead of commanding man by a fact. For the magician will never submit to any outside creator. He must boast of being objective, yet in the very boasting he shows his preconceptions.

The solution, of course, lies in the submission of the magician to the great High Priest. "Person transcends specific definition" (p. 249). Modern man must submit to the "Word in Flesh appearing". His choice is between the freedom of chaos and submission to a living and actual supernature. While Mr. Gregory's book belongs more to England than to America, this reviewer believes that it is well to emphasize the necessity of person over theory. The primary truth to fasten onto the American mind is that Christ is God. Salvation, hope, a true scheme of values, a knowledge of the purpose of life come from a Person, not from a theory.

THE CATHOLIC ENCYCLOPEDIA. A General Work of Reference for Art, Biography, Education, History, Law, Literature, Philosophy, the Sciences, Religion, and the Church. Revised and Enlarged Edition. Editors: Edward A. Pace, Ph.D., D.D., LL.D.; James J. Walsh, Ph.D., M.D., LL.D.; Peter Guilday, D.S.H. (Louvain), J.U.D; John J. Wynne, S.J., S.T.D., Litt.D.; Blanche M. Kelly, Litt.D. Vol. I, pp. xii+800. The Gilmary Society, Inc., Publishers, New York.

As the original edition of *The Catholic Encyclopedia* was completed in 1914, it is only natural that it should be revised and brought up-to-date. In its new form the work will extend to sixteen volumes and will embody many desirable added features. Judging from the first of these handsome volumes, the others of the set will in effect constitute a new work rather than a revamped edition of the old. Whereas the former work was designed as a restrictedly Catholic source of reference, the editors of the present work propose to make it a depository of universal knowledge, covering not only moral and religious topics, but the whole range of human life and interest reflected in history, art, and the sciences. This laudably ambitious and comprehensive plan has been undertaken by the publishers because there is found no encyclopedia in English that treats of religious subjects with adequate knowledge and feeling of the Catholic or Christian creedal system and pattern of life. One may express the sincere hope that this aim of the new editorial board will be achieved within measurable distance of the high success won by the courageous editors of the original *Catholic Encyclopedia.*

It is gratifying to say that the first volume offers one every encouragement to believe that the new *Catholic Encyclopedia* will meet expectations in this regard, seeing that two of the pioneering editors are still at the helm of the undertaking. Within these 800 pages (all set anew in easy-to-read type and with pertinent and attractive illustrations), the consultant may count almost 700 articles that were not treated in the original work. In various other ways this first volume, which, according to the plan of the publishers, is to be followed half-yearly by a new volume, shows many useful improvements over the original edition.

RELIGIONS OF MANKIND. By Otto Karrer. Tr. by E. I. Watkin. Sheed & Ward: New York. 1936. Pp. 291.

Works on comparative religion increase rapidly in our day. Naturally we turn to them with ardor. For the man on the street has some, but perhaps not always accurate, knowledge of the various religions

of the world. Remarks like, " One religion is as good as another ", or, " Religion is just a sort of complex that certain people have ", make necessary a certain acquaintance with outstanding facts in regard to non-Catholic religions and also with the psychology of religion. Hence this volume by Otto Karrer is a welcome addition to our English literature.

The author has built his work on a wide reading of the great contributions made by specialists in many fields. He has sought also to make some estimate of what may be learned from the psychological approach to religion. In Part I, which covers the range of religion throughout mankind, the author examines the notion of God such as it is found in the living religions of the day and also among those primitives that still survive. Here also he deals with the question of the relation between religion and morality and with prayer. In Part II he discusses the various theories on the origin and growth of religion. Part III caries this same question forward from the dawn of history. Part IV takes up the question of comparisons. Part V gives a theological estimate of the religious condition of mankind.

The reader is soon made aware that here is an exemplification of the German passion for thoroughness and detail. All the same, the writer does not seem to be familiar with such outstanding American writers as Lowie; nor does he seem to have noted the contributions that have appeared in the Catholic publication, *Primitive Man*. For instance, Dr. Cooper's summary of the origin and early history of religion in the latter publication is far more clearly worked out, although treating only of the evidence from anthropology. Karrer is a writer of the type of Dawson in England, who has read deeply in the published works of experts.

It is now quite well known that there are common elements in all religions. While Karrer allows wider distribution to a belief in God than do some other writers, he does make a forceful presentation of the unifying factor in various faiths. He shows the Aristotelian type of mind which has an objective ground for belief and the Platonic type which follows the voice of inner experience (p. 82). The presence everywhere of awe and love and a genuinely religious sentiment warns us to be wary about limiting the action of God's grace to the chosen people or to Christian life. " The religious life of humanity is therefore founded upon a divine operation, upon God's enlightenment of the soul, upon a precedent communication from Him " (p. 15). Our wider knowledge of today has taught us the nobility of the life of prayer that is often found among heathens, for there are " souls that seek God by sacrifice and prayer " (p. 109).

We know also in our day that it is rather difficult to prove that there is always a connexion between religion and morality. Concrete

cases are found where morality shows no connexion with religion. Karrer's stand is that " the study of comparative religion makes clear that the notion of moral responsibility can exist without an explicit knowledge of God. Nevertheless, to affirm duty is implicitly to affirm God " (p. 84).

In regard to the various theories put forward to explain the origin of religion the author states that no one holds the progression or evolutionary theory that there has been a steady growth up to theism. On the other hand, he warns those apologists who expatiate on the blight that fell upon mankind after the fall. He finds " a providential law of conservation at work in the spiritual life of humanity. It resists decadence and causes a reaction to every step in the wrong direction, so that the principle of corruption calls into existence an antidote to cure and overcome its mischief " (p. 149). He has a kind word for the philosophers. " The foregoing considerations have sufficiently proved that the spiritual idealism characteristic of philosophy as a whole is a powerful agent of reaction against the downward tendency which corrupts religion by an anthropomorphic and all-too-human conception of God " (pp. 170-171). The revelation recorded in Genesis need not have been a miraculous, external event. " Enlightenment, however, or illumination, according to St. Thomas, De Lugo, Hettinger, Cutberlet and W. Schmidt, is an ' interior revelation ' which renders an external revelation superfluous. Man need not even be clearly conscious that this knowledge is the communication, enlightenment and illumination of God " (p. 139).

The Christian recognizes religious values in other religions. But in " principle Christianity (I am far from saying the individual Christian) excludes the error and moral corruption of the pagan religions and completes their truth " (p. 185). Yet, Christianity is not the combination of values inherent in other religions, for it is a belief in the Incarnate God (p. 192). Christianity is, then, a distinct and unique religion, for in " principle ' there is no higher self-revelation of God on earth than that which He made through His Son, Jesus Christ, and no higher vocation for humanity than to be God's children in Christ and members of the Body of Christ, His community ' " (p. 193). Again, Christianity is unique in that it demands personal service of Christ: " Follow Me ". " For the Christian the act of faith of itself reduces other religions to their relative and restricted truth and value. They are no longer divine and true without qualification, but merely contain a divine element, are fragmentary truths—and this, moreover, in their essence, their doctrinal content " (p. 198). Christianity then is supreme in its conception of God, and its conception of man, in free acceptance of the kingdom of God and in its goal (p. 204).

The author makes an eloquent plea for the correct understanding of the religious psychology of heathen nations, a lack of which has stunted missionary labors. Likewise, his work is uncommon in the use he makes of Newman's famous argument from conscience. Throughout this work there is apparent the fact that we must recognize the objective Scholastic method of argumentation on the existence of God, but we must also give weight to that inner voice of the soul, to that intuition of the truth which former ages seemed to possess in a degree unknown to those who boast of their use of reason.

THE GREATEST CALLING. Meditations on the Priesthood, Pastoral Care, and Catechetical Instruction. By the Most Reverend S. Waitz, D.D., Prince Archbishop of Salzburg. Authorized translation by the Reverend Joseph Stang. The Bruce Publishing Company, Milwaukee. Pp. 199.

From the pen of Archbishop Waitz, a recognized Pauline scholar, has come a series of conferences to enrich the literature on the art of priestly living. Many of the things contained in this book have been expressed before, but there is a freshness of approach and vigor of style which make this work eminently acceptable. The Destiny of Man, Death and Judgment, the Life of Prayer of the Priest, Hell, Priestly Calling, the Priest fighting for Christ, the Priest and Holy Scripture, Catechetical Instructions, the Priest and the Blessed Sacrament, the Striving for Perfection, the Veneration of the Passion of Christ, the Priest at the Last Judgment, are the topics treated.

Although written for priests, this work contains many helpful points for instructions to the laity. "A priest is only progressive in grace," says the author, " when he attends to all his duties with zeal and conscientiousness and joy." Progress in grace is the theme of the whole work, but Archbishop Waitz emphasizes the fact that such progress comes only in the faithful performance of pastoral duties. The rich experience of this distinguished prelate makes his work a splendid treatise on pastoral theology. " The people need priests of high moral standing ", writes the author, and certainly this work is conducive to the friendship with Christ on which His Grace constantly places emphasis.

This work shows none of the clumsiness associated with most translations. The priests in America owe Father Stang a vote of thanks for translating a splendid treatise. It is to be hoped that other writings of Archbishop Waitz may also be made available in English.

HITLER'S FIRST FOES. A Study in Religion and Politics. By John Brown Mason, Professor of History and Government, Colorado Woman's College. Burgess Publishing Co. (Mimeoprint.), Minneapolis, Minn. 1936. Pp. 118.

This book is a fair presentation of the history of the conflict between the Catholic Church and the Nazi Party and Nazi Government in Germany during the years 1930 to February, 1936. There are inevitable repetitions, but the facts are objectively assembled, and although they are familiar in a general way they are for all that welcome to many American readers. The author is a well-informed Protestant historian in sympathy with the Catholic cause. He is correct in his assumption that the Catholic Church in Germany is fighting not only her own battle; he is convinced like many others in America that the degree of her success or failure is likely to affect the position of Protestantism too. One may add that the fate of Christianity in Germany rests almost entirely in the hands of the German Catholic bishops, since the spiritual power of Protestantism in Germany as elsewhere has been so weakened even before Hitler became the Fuehrer, that it may almost be disregarded.

Professor Mason's book is reliable, as far as that is possible in the present instance. It is a detailed account in nine chapters, is moderate in tone and generally free from narrow partisan views. Of course it gives only one side of the picture—the shadowy side. Nazi arguments are entitled to some hearing too. *Audiatur et altera pars!* There are vital national issues at stake in Germany, which explain much and which in the opinion of many Catholic Germans take precedence in the present emergency over the religious controversies. Why always single out poor Germany for criticism, they say, and why forget the general European background? The situation is admittedly bad, but there is no reason to be too pessimistic. And why not try to understand the impelling forces? The position of the Catholic Church in Germany in the years of the republic has been rather advantageous; it fares badly now only by comparison.

The author's sources were German Catholic magazines, such as *Stimmen der Zeit*, Nazi daily newspapers and Austrian Catholic periodicals; also some American newspapers, like the *New York Times*; German Government decrees, episcopal letters, books and speeches of prominent leaders on both sides of the fence; documents and official statements (translated and given in the Appendix), such as the Concordat between the Holy See and the Reich, ratified 10 September, 1933; the National Socialist inquiry addressed to the Bishop of Mainz, 27 September, 1930, and the answer of the Vicar General of the Diocese of Mainz, 30 September, 1930; Minister Goering's orders to

the chiefs of police, 20 February, 1933; the Bishops' repeal of their anti-Hitler Party prohibitions, 29 March, 1933, and the Episcopal Letter of 11 June, 1933. These sources are wisely studied in detail by the author.

The struggle starts with the famous declaration of the Vicar-General of Mainz, the late Dr. Mayer. In a letter dated 30 September, 1930 (given in the first chapter of the book) he states that no Catholic can accept Article 24 of the Nazi program without explicit definition. The bishops of Austria issued a joint pastoral letter (October, 1930) in which they rejected a number of political and religious errors of the Nazis. By Spring of 1931 all three German Cardinals also declared their opposition. Soon bishop after bishop joined the chorus of apprehension. Membership in the Nazi Party was forbidden to Catholics. In the elections of September, 1930, March, 1931, April, 1932, July, 1932 and March, 1933, described with statistics in the next two chapters (II and III) of the book, the Nazis won tremendous political successes but not at the expense of the Center party. This party became the strongest obstacle to unrestricted growth of the National Socialist movement, since its members were mostly Catholic.

The Nazis gained control of the government on 30 January, 1933, when Hitler became Chancellor of the Reich. They at once extended their power after the burning of the Reichstag building on 27 February, 1933, and after the election of 5 March, 1933, which was carried out under ruthless censorship. The Center Party at once felt the full force of government pressure. Some Catholic papers were temporarily suppressed because they printed protests against arbitrary decisions and dictatorship of government officers. In the March election the National Socialists, with the help of Hugenberg Nationalists, obtained a working majority in the Reichstag. On 23 March, 1933, the Reichstag gave up its legislative powers by passing the Enabling Act, giving the Chancellor practically absolute authority for a period of four years. The Center Party unfortunately unanimously voted for the acceptance of the Act, trusting foolishly in certain statements of Hitler before and in his Reichstag speech. These statements, however, were not made a part of the Enabling Act. Hitler promised to respect the agreements and concordats then existing between the churches and the German states and to safeguard in the schools the right of "coöperation" on the part of the confessions. But these declarations were ambiguous and not clearly defined. Yet the bishops on 29 March, 1933, optimistically repealed their general prohibitions exclusive however of the condemnation contained in their previous actions of certain Nazi errors, such as the preëminence of ethical and moral sentiments of the German race over supernatural faith. Nazis

in uniform were now admitted to Catholic divine services and the sacraments. In fact one bishop even became a high Nazi official, a " Staatsrat ".

Soon the bishops realized their mistake of putting too much faith in oral promises of Nazi chiefs. They warned their flock in a joint letter of 11 June, 1933 (chapter Four) after some government chiefs again suppressed Catholic newspapers and molested Catholic organizations, put race above religion, overemphasized State authority, ordered " coördination " of Catholic societies, denied justice to dissenters, removed from office Catholic loyal citizens, and confined the church to houses of worship and so forth.

Ecclesiastical circles were pleased however with the Reich Concordat (presented in Chapter V) with the Vatican, initiated on 8 July, 1933. But they were pleased too easily, as later events showed. The Concordat might have included, for instance, paragraphs protecting Catholics against economic reprisals and other chicanery. Professor Mason prints the Concordat in full and calls attention to its otherwise splendid provisions, the conduct of diplomatic relations, the attitude of priests in politics (priests are excluded from party politics; this works both ways; priests can now refuse to help purely party measures), appointment of members of the hiararchy, the oath of allegiance, the liberty of communication (often violated in the meantime), the settlement of disputes, and so forth. Nevertheless police " saw to it " that Catholic priests " behaved ". Numerous clergymen were arrested, among them Monsignor Wolker in February, 1936 [and again in August, 1936], pastoral letters were suppressed, the Center Party was crushed, and Catholic sentiments and principles were defamed.

Chapter Six of the book tells of the problem of Church organizations, their collision with the German " Labor Front," prohibition of " multiple membership," violation of legal guarantees for the continued existence of Catholic professional and trade organizations, Nazi hostility to Catholic Action (which was branded as Free Masonry), the Catholic Youth Movement, the Catholic student fraternities and their fate, the former Volksverein, etc.

Chapter Seven deals with education in the new Germany. The Concordat provides in Articles 21-25 for religious instruction in elementary and higher schools in conformity with the principles of the Catholic Church; but special care must be taken to inculcate a patriotic, civic and social sense of duty in Catholic confessional schools. Only Catholic teachers may be employed in elementary Catholic schools. For the general training of teachers, " arrangements " between the respective bishop and the State government shall be made. Text books shall be determined by " agreement " between the government and the bishops. Truly, these paragraphs are not very specific. Pressure and

force can be exerted to induce bishops to make concessions. Religious orders and congregations still have the right to conduct private schools. But already they are threatened. Many Catholic parents are coërced indirectly to send their children to the new Einheitsschule only. Some Catholic teachers' colleges have already been closed. In the spring of 1936 enrollment in church schools was reduced to 35% of the total registration.

Chapter Eight contains information regarding laudation of Hitler by Catholics. Two pamphlets favorable to Nazi ideas are mentioned. One written by the Reverend Dr. Michael Schmaus and the other by Reverend Dr. Joseph Lortz. Both of these clergymen are Catholic priests. Both believe that there are some good points in the Nazi program. For instance: vigorous suppression of Liberalism and Rationalism, emphasis on authority, preference of the public good to private good, the teaching of obedience, responsibility, leadership, courage, patriotism. They think moreover that the Party as such has nothing to do with the revival of the German pagan faith (which already has run its course). The Reverend Dr. Lortz deprecates also political Catholicism and holds that the claim to totality is not foreign to ecclesiastical development, that the Popes of the nineteenth century themselves rejected the over-estimation of popular majorities for and their mistaken acceptance of authority, also the demand for unlimited freedom of the press and of speech. Nazism moreover, according to Dr. Lortz, sees life as a task and obligation, recognizes the God-given order of human society, proclaims the right of the laborer and peasant to a dignified existence and thus remains true to the Christian claims of true Socialism.—Herr von Papen has often spoken in favor of the National Socialist Government. In a speech of January, 1934 he compared its tenets with the economic and social principles laid down in the great papal encyclicals on social reconstruction. An article by a Catholic journalist who signs himself H. B., in the *Rhein-Mainzische Volkszeitung* of summer 1934 underscores the Nazi concern for the family, for health, for solidarity, the educational value of group-life, etc.

Chapter Nine considers the fate and future of Christianity in Germany in view of the openly anti-Church spirit. Professor Mason foresees a still greater clash. The bishops stubbornly oppose the contention that religion has nothing to do with politics. The Church claims the whole man: so does the German State. It is impossible, says Mason, for two unconditional authorities to exist together without both becoming conditioned. Friction will and must continue unless either the Church or the State effectually limits its claims, unless at least *one* of them gives up its totalitarian character. How can either one of them do this without jeopardizing its essential character? How can either of them do this without forfeiting its claims?

With this question Professor Mason closes his book. We answer: Most likely the *Nazi State will yield* on fundamentals for the sake of opportunism, and a *modus vivendi* will be found.

LA CONTINUITE PONTIFICALE. Conférences prononcées à l'Institut Pie XI (sixième session). Paris, Maison de la Bonne Presse. Pp. 283.

The French gift for clarity and condensation is admirably exhibited in this learned and comprehensive series of addresses on the Papacy, planned in such a manner as to bring out not only the history and nature of the Papal office but, especially, to bring into clearer light the problems of world-wide importance with which the Holy See is now confronted. The authors direct their attention principally to the activities of the last four Popes. They do so in such a manner as to make clear the truly universal character of the work which the Popes are called on to perform. In analyzing the teachings of the Roman Pontiffs during almost a century the speakers based their observations on clear conceptions of the significance of the drifts in social and political affairs which have brought civilization to the verge of destruction. It is only when the clear import of what the Popes have been trying to impress on the world since the rise of Liberalism is set against the background of what states and peoples have now to contend with that the real significance of the Encyclicals of Leo XIII and Pius X becomes clear. The problem of papal prerogative and papal authority may not be so acute here as in Europe, but no country is immune to scepticism, and no better safeguard against future attack can be found than in this and in some of the other books and pamphlets which the learned clergy of France are constantly providing.

LA DOTTRINA CATTOLICA. Parte IV. Virtù e Peccato. By Giuseppe Perardi, L.I.C.E. Roberto Berruti & Co., Torino.

Part IV of *La Dottrina Cattolica*, a dogmatic, moral, apologetic and liturgical treatment of Catholic doctrine, concerns itself with Virtue and Sin. Under this heading Monsignor Giuseppe Perardi deals with Virtues, the Beatitudes, Sin, Vices, and the Last Things. There are two volumes in this Part IV, the first dealing with the Theological and the Cardinal Virtues, the second with the remaining material.

Parts I, II, III and V of this set deal with Faith (the Creed), Morals (Commandments of God, Precepts of the Church, Evangelical Counsels), Grace (together with Sacraments and Prayer), and Liturgy (Cult and Feasts.)

The author does well (pp. 7-8) to insist on the rôle of the will, which renders *constant* both natural and infused virtues. "It is always the will which strengthens and directs good dispositions, whether these arise from the very nature of the individual or from a particular grace of God." The author continually gives apt illustrations, e. g. the widow's mite. We estimate virtue by the self-sacrifice it entails. "The ultimate norm of good and bad is conformity to the divine will" (p. 8). The author makes his point by well chosen comparisons, e. g. that of the well ordered state to the well ordered individual, that of the tame horse to the virtuous man.

The portrayal of the man without character, without personality (p. 13), is a literary gem, untarnished by age or friction. At the foot of page 14, the statement "supernatural virtues can be found only in the Christian" needs further explanation. Here is the place for the distinction between *in re* and *in voto*.

Each chapter ends with a summary, Examples, Comparisons and Notes. This procedure should help both the student and the preacher, for the illustrations have been aptly garnered.

The modern reader will welcome the rather complete treatment the author gives to such topics as superstition, divinization, spiritism, theosophy, hypnotism, telepathy and fakirism.

Monsignor Perardi is to be congratulated on this preëminently useful work—one which the reviewer heartily recommends to seminarians especially. They will find it of great help in their preaching and in other instructive functions. It is a thorough and facile presentation of Catholic doctrine, very readable and yet sufficiently technical.

Literary Chat

It is gratifying to note the continued evidences of lay participation in the Mass, for surely that is what one may see in the new issue and reissue of English versions of the Roman Missal by our several Catholic publishers. In this connexion, too, it seems well to call attention to Doctor Russell's article on Mass and Communion in this number of the REVIEW.

What gives occasion to this expression of joy is the recent appearance of two of these Mass books—one from the C. Wildermann Company of New York. (*The Roman Missal*), and the other from E. H. Lohmann Company, Saint Paul, Minnesota (*Saint Andrew Daily Missal.*) Both of these missals are up to date, and both of them are in every respect worthy of commendation. They vie with each other in their excellence of arrangement and as capital specimens of bookmaking.

The Wildermann volume is set in double column, with Latin and English side by side, all through; whereas the Lohmann book has Latin and English for some parts of the Mass, and English only for other parts.

Place these two missals side by side and try to choose between them, and the selection will be hard to make. Each has its favorite features, and both are really good.

Many glowing accounts have been written on the happiness that would come to mankind when all the world became literate. Research studies have, however, dampened the enthusiasm of those who hold to the printed page as the one essential for an education. In the deeper sense of the word it has been found that thousands of literate people could not legitimately be termed reading people. Reading with comprehension is difficult. The attendance at movies, on the other hand, indicates how the average mind prefers something more than the printed page. The advocates of visual education have attempted to show that the visualized idea reaches the mind of the student much more effectively than does the merely printed word.

In the Middle Ages visual education was to be had in the churches, as the priest fixed the attention of his audience on some painting on the wall of the church. But to-day, if a preacher spent his time directing his audience to some event pictured in a stained-glass window, he would be considered, certainly, very unusual, if not eccentric. We have missed many opportunities for spiritual elevation by not training the people to observe the symbols and the paintings in churches.

Interest in the artistic is, however, on the increase. Mr. Van Treck and Mr. Croft, in *Symbols of the Church,* (Bruce Publishing Co., Milwaukee), have attempted to provide a book which will be a guide to church decorators and to pastors. They have avoided the fantastic, and have sought to give only those symbols which have some historical reason or justification. The method of treatment is sane. Each symbol is pictured and the available historical data on the point is boiled down so as to be within the grasp of the ordinary reader. Any pastor who contemplates building a church should first procure this book on symbols, and he should insist that his architect provide a suitable arrangement, for the including of those symbols might be perpetual reminders of the past.

The recent impetus given to the study of religion by the Confraternity of Christian Doctrine has resulted in a renewed output of literature. *The History of the Apostolic Church,* (St. Anthony Press, Franciscan Monastery, Paterson, N. J.) has been issued in the name of the Confraternity. It is a pamphlet for study clubs. The matter is based mainly on the Acts of the Apostles and is divided into eighteen lessons, has a splendid map of the first three journeys of St. Paul and contains practical applications from the matter treated in the Acts. The matter is very conveniently arranged and neatly printed.

In the *Proceedings of the National Catechetical Congress of the Confraternity of Christian Doctrine* (Franciscan Monastery, Paterson, N. J.), we find the

papers that were read at Rochester, N. Y. in October 1935. A large number of bishops attended this meeting, which is evidence that the movement to teach religion to the Catholic students of public schools has taken firm root in this country. The experience of those who have labored in such work is here recorded, and the document is invaluable for priests who wish to tackle the problem in their own parishes. Be it a question of rounding up the children, or of preparing proper teachers, or of selecting the matter to be taught, one finds in this book some valuable hints and procedures. The word "fishers" now comes within our ken with its new connotation. The question of study clubs for adults is also discussed.

Home, School & Company is a tiny pamphlet of 21 pages which should be distributed by the thousands of copies among priests, parents and teachers. The pamphlet proves conclusively that unless parents are enlisted to coöperate with Catholic education, we build and staff and conduct our schools largely in vain. The estimated annual expenditure on our Catholic schools in the United States has been placed at $75,000,000. The Rev. Felix M. Kirsch, O.M.Cap., the author of the pamphlet, rightly questions whether we are being adequately repaid for this financial output. Quite often the graduates of our Catholic schools and colleges are a disgrace to the Church. Father Kirsch outlines ways and means for enlisting the coöperation of the home in the work of the Catholic school. (Our Sunday Visitor Press, Huntington, Indiana.)

Doctor Tihamér Tóth is professor at the University of Budapest and the author of a dozen books. *Der Sieg Christi—Mariologie,* translated into German by P. Bruno Maurer, O.S.B., (Herder, Freiburg im Br., 1936, pp. 229), is the fifth volume of his sermons on the Catholic Faith. In the first half of this work he develops themes related to the Resurrection of Christ and in the latter half are nine sermons on the Blessed Virgin Mary.

Doctor Tóth is a recognized writer and authority not only as an experienced educator of youth, but as one who knows how to unite a stimulating idealism with healthy realism. A sermon like his on "Mary and Women" and "Mary and Mothers" is convincing proof of this. Although he is apologetic, he is so in a very interesting way. His imaginative mind and flow of practical applications make his sermons veritable treasure troves of homiletic thought. For the German-reading priest we heartily recommend him.

The greatest act of a priest is his celebration of Holy Mass. The more reverently he offers this sacrifice, the more will he increase his own holiness, as well as that of his people. In a small volume entitled *Der Priester beim heiligen Opfer* (St. Louis: B. Herder Book Co., xv + 152 pp.), Dom Eugene Vandeur, O.S.B., devoutly examines the Mass in all its parts. *Sacerdos et Victima* is the constant motive of priestly life, as is so clearly pointed out by the author. The work may very appropriately be used as a book of meditation. It also contains the Latin prayers said before and after Mass.

The Reverend Father Ivo Vitali, O.F.M., took occasion some years ago in writing in THE ECCLESIASTICAL REVIEW to disagree with views expressed in it concerning Pontifical reservations and the privilege of regulars to absolve from them. He develops and reprints in a pamphlet of 34 pages his views as expressed in the REVIEW in 1931 and 1932 (*De reservationibus pontificiis a jure reservatis ordinario deque Regularium privilegio ab iisdem absolvendi.* Tip. Pol. Cuore di Maria, Rome).

The Reverend C. Van der Donckt of Los Angeles has issued in a booklet of 160 pages accompanied by an appendix of 32 pages, an explanation of the nature of indulgences together with a collection of indulgence prayers that cover an extremely wide range of spiritual life. Since we find it impossible to remember the exact indulgences attached to various prayers we take refuge in Catholic piety against this limitation by fostering the general desire to gain all indulgences available. A good index in this little book will enable one to locate one's ordinary prayers and discover the indulgences attached to them. In the Introduction the author figures statistically

that an individual could gain Plenary Indulgences beyond count in a day. But fortunately for our peace of mind a later decree noted on page 100 removes the statistical interpretation and leaves one more at ease. The little book and its Appendix are useful for our daily pieties. (*Spiritual Treasury;* Appendix to Spiritual Treasury; 1935).

In recent years the rise of Franciscan interest in scholarship has been noteworthy. As one pages through the Report of the sixteenth Annual Meeting, 1934, one finds himself making comparisons. (*The Franciscan Educational Conference.* Capuchin College, Brookland, D. C. Pp. 180.) There rises a vision of the early Franciscan and his lifting of the peasant out of a spiritual rut by personal interest, case work if you will. Then one sees the friar in the university hall and students tagging at his feet. And now one notes that the men of the gown are fully alert to the needs of the modern day. This report abounds in economics and sociology. Not only do we find papers on the sociological activities of the Order; but we see how the New Testament and theology supply principles which must be the basis for procedure in the new order. Publications by various Franciscans are here listed. Also there is a paper on the history of Franciscan bibliography. Sound principles and awareness to needs are the most striking things about this report.

A definite need in the Catholic social program is now completely filled by the publication of the second volume of *A Call to Catholic Action* (Joseph F. Wagner, Inc., New York; B. Herder, London. Pp. 242.) A comprehensive and concrete exposition of the Catholic front in modern social and economic questions, worked out along the lines laid down by the Holy Father, has been lacking heretofore in our efforts to bring the Church's viewpoint on such matters before the public eye. This book, consisting of twenty-six conferences (ranging from the Sunday within the Octave of the Ascension to the Twenty-fourth Sunday after Pentecost), completes the plan of fifty-six such conferences dealing with various phases of Catholic Action, its meaning and purpose, its ideals, its methods of promotion. As in the first volume so also here authorities outstanding in their field have been chosen to present discussions of such subjects as: Parish Credit Unions; Catholic Action and Politics; Unemployment, Old Age and Health Insurance; Catholic Action and Leisure; and so forth. Criticism of the first volume pointed out the absence of an alphabetical index. This defect has now been remedied; a complete index to both volumes is appended to the present work.

A world grown socially-minded has witnessed within a score of years an immense literature on social science. It has become necessary for the Catholic educationist to develop the social ideas in our Christian philosophy; and, since philosophy is made practical through education, the educator must likewise stress the social value of Christian education.

In a dissertation submitted to the Graduate School of Arts and Sciences of the Catholic University, Sister Mary Gonzaga Welsh, M.A., has attempted the first of the two tasks in a work entitled *The Social Philosophy of Christian Education* (The Catholic University of America, Washington, D. C., 1936, pp. xi + 98). The writer treats her subject with special reference to the problems of the day for the information and guidance of teachers. After briefly reviewing the present socio-economic problems and analyzing their underlying causes, she discusses modern theories for purposes of comparison and then presents her thesis. A bibliography of 168 authors is appended to which the author refers very frequently throughout. The book is well written, timely and thought-provocative.

Old St. Peter's, mother Church of the Archdiocese of New York was founded one hundred and fifty years ago. It was the first Church settlement in this territory. The United States Catholic Historical Society takes occasion to publish a monograph on the history of this venerable church. (*Old St. Peter's,* New York, by Leo Raymond Ryan, A.B., M.S., New York, 1935. pp. xiii-282.)

This history could not be other than a cross section of the extraordinary development of the Catholic Church. One

is not surprised to find race prejudice, trusteeism and early hatred of things Catholic in the story. Two in the long line of pastors—the Reverend Anthony Kohlmann, S.J., and the Very Reverend John Powers, D.D., stand forth in the story as having rendered distinctive service. The book is well documented and has a good general bibliography. The author seems at times dominated by the amount of his material at the cost of interpretations which might have made his pages lighter. However, the book is a trustworthy account of an important chapter in American church history that is of very great interest to one who looks to see the present in the light of the past.

From the pen of Sister St. Michael Cowan comes a book entitled *Rest Awhile* (Benziger Brothers, 1936, pp. xi + 153) which may well be recommended to all who are seeking something novel in the way of retreat books or even daily meditations. The book considers the soul's growth and advancement; the source of its maladies; and its final homecoming. Filled with information culled from eminent writers of the spiritual life, the book is readable and helpful.

Scripta manent. This is a warning to diplomats. It is a consolation to the historian. The historian and all who are interested in the history of the Church in the United States will welcome *Pioneer Capuchin Letters* (Franciscan Studies, No. 16, by Theodore Roemer, O.M.Cap.; Joseph Wagner, New York, 1936; xii—160 pp.) These letters are translations from the German originals which were addressed to the Ludwigs-Missionverein in Munich and the Leopoldinen-Stiftung in Vienna, two mission societies to which the Church in America must be eternally grateful. The letters tell the story of the founding and development of the Capuchin Province of St. Joseph from the year 1857 to 1883 and at the same time furnish us with a contemporary account of the Church's progress within those years. The publication of documents of this nature will be of invaluable assistance for writing the history of the Church in the United States.

The Church of Christ, by the Rev. A. Rousseau (The Bruce Publishing Company, Milwaukee, 1936, 313 pp.) is a new book of the "Religion and Culture Series". Here is a work we may well recommend to those who seek for information about the Catholic Church. The author begins with a brief review of man's relation to his Creator. He then passes on to Christ, portraying to his readers the spirit and the life of Christ, the founding of His Church, His conferring of the necessary powers for its continuance. Special chapters are devoted to each of the Seven Sacraments. Although the work was primarily written for our brethren outside the Church, it is also useful for those within the Church.

In *Easy Notation* the Rev. William E. Campbell, Ph.D., has in mind the so-called "number system" of indicating the notes; by reason of this feature, according to the instruction given on the first page, any one with even the most elementary knowledge of music, will be enabled to learn to read the notes in a remarkably short time. The little hymnal can actually boast of presenting every single hymn within its covers, with words and music. The claim made on the cover, that the collection contains only such hymns as have passed the criticism of liturgical music censorship seems to be well established; so that priests and sisters who are interested in introducing such a low-priced, yet complete collection, may do so with the assurance that they are encouraging the use of such music as is intended by the Holy Father.

The English section (which may be obtained separately where congregational singing of English hymns is desired) contains sixty hymns arranged according to the church year, including hymns in honor of the Sacred Heart, Blessed Sacrament, Blessed Virgin, St. Joseph and Guardian Angel; all of which are taken from the *St. Gregory Hymnal* and Fisher's *Tozer Hymnal*. The Latin Section includes the responses at Mass, several Gregorian Masses, a unique arrangement of graphically showing all eight (and peregrinus) psalm-tones *on one page*, and a series of Latin chants suitable for various feasts and benediction.

All these latter have been written in Gregorian notation—a happy thought for those schools which instruct the children in the reading of the ancient neums.

The School Edition, which contains the entire collection of both English and Latin hymns, sells for $20.00 per hundred. The Church Edition (intended for Congregational singing) which contains the English section only of the above edition, sells for $10.00 per hundred. Both editions are bound in paper covers. (The Rev. William E. Campbell, Ph.D., Hilltown, Pa.)

Teachers in our parish schools will find *The Child's Mass Chart* a distinct help in explaining the reason for and the use of the sacred vessels and vestments used at the altar. The various articles are drawn in scale and printed in their several liturgical colors on suitably heavy paper. (Frederick Pustet Co., Inc., New York and Cincinnati.)

Books Received

THE LITURGY OF THE MASS. By Dr. Pius Parsch. Translated by the Reverend Frederick C. Eckhoff. Foreword by the Most Reverend John J. Glennon, D.D., Archbishop of St. Louis. B. Herder Book Co., St. Louis, Mo. 1936. Pp. x—358. Price, $3.50.

WHAT IS HEAVEN. By the Reverend Martin J. Scott, S.J., Litt.D. P. J. Kenedy & Sons, New York City. 1936. Pp. 160. Price, $1.50.

THE CATHOLIC PHILOSOPHY OF HISTORY. Papers of the American Catholic Historical Association. Edited by the Rt. Rev. Monsignor Peter Guilday, with an Introduction by Ross J. S. Hoffman. P. J. Kenedy & Sons, New York City. Pp. xiv—270. Price, $3.00.

CECILIA. Another of S. Thérèse's Little Legion. By Benedict Williamson. B. Herder Book Company, St. Louis, Mo. 1936. Pp. 185. Price, $1.25.

LOVE, COURTSHIP AND MARRIAGE. By the Reverend Ernest R. Hull, S.J. Preface by the Most Reverend Alban Goodier, D.D., S.J. B. Herder Book Company, St. Louis, Mo. 1936. Pp. 200. Price, $1.25.

MANUAL FOR NURSES CARING FOR CATHOLIC PATIENTS. By the Reverend Daniel E. Ostler, O.F.M. St. Anthony Guild Press, Paterson, N. J. 1936. Pp. 57. Price, $0.50.

THE WAY OF LIFE. By the Reverend Leon A. McNeill and Madeleine Aaron, A.B. St. Anthony Guild Press, Paterson, N. J. 1936. Pp. xii—245. Price, $1.00; Study Club edition, $0.50.

PAMPHLETS OF THE CATHOLIC TRUTH SOCIETY, LONDON, ENGLAND. MAGNIFICAT. Compiled from the private notes of Mother Mary Teresa of the Angels, Foundress of the Carmel of Nogent-sur-Marne. Translated by the Benedictines of Talacre. Pp. 40. *Is a Religion Necessary?* By the Reverend H. Mathieu, S. J. Translated by the Reverend L. J. M. Borrett, S.J. Pp. 28. *The Gates of Heaven and how they were opened to Mankind.* By Fflorens Roch. Pp. 24. *Saint Cuthbert.* By the Reverend J. P. Wadsworth. Pp. 27. *The Traitor.* By E. F. Shellard. Pp. 24. *A Thank-You Book.* Penned and pictured by Sister Caterina, O.P. Pp. 22. 1936. Price, twopence each.

DAS LEBEN MARIAS DER MUTTER JESU. Von Franz Michel William. B. Herder Book Company, St. Louis, Mo. 1936. Pp. x—587. Price, $2.75 *net.*

VOLTAIRE. By Alfred Noyes. Sheed & Ward, New York City. 1936. Pp. vi—643. Price, $3.50.

SO HALF AMERIKA. Die Auslandshilfe der Vereinigten Staaten. 1812-1930. Von Hermann Stöhr, Doktor der Staatswissenschaften. J. C. B. Mohr (Paul Siebeck) Tübingen, Germany. 1936. Pp. 326. Preis, 5.60 M.

CATHERINE TEKAKWITHA. By Daniel Sargent. Longmans, Green & Co., New York City. 1936. Pp. 246. Price, $2.00.

AUTOBIOGRAPHY OF A CAMPAIGNER FOR CHRIST. David Goldstein. Catholic Campaigners for Christ, Boston, Mass. 1936. Pp. x—416. Price, $2.50.

THE NEW TESTAMENT. VOLUME II. The Gospel According to St. John, by the Reverend W. S. Reilly, S.S., S.T.D., Doct. S. Script. The Acts of the Apostles, by the Reverend Cuthbert Lattey, S.J., M.A., Longmans, Green & Co., New York City. 1936. Pp. lxvii—333. Price, $4.50.

BISHOP CHALLONER. By Michael Trappes-Lomax. Longmans, Green & Co., New York City. 1936. Pp. ix—285. Price, $3.00.

COLLECTANEA THEOLOGICA. A: xvii. 1936. F. 1-2. Cura Societatis Theologorum Polonorum. Lwow (Poland). Pretium annum quattuor fasc. 3 doll. am.

THE SPIRIT OF QUADRAGESIMO ANNO. Supernatural Charity. By the Reverend Ignatius W. Cox, S.J., Ph.D. International Catholic Truth Society, New York City. 1936. Pp. 15. Price, single copy, 10c; per hundred copies, $4.00.